

MISSIONARY HERALD.

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No. 2.

BRIEF SURVEY OF RELIGIOUS BENEVOLENT SOCIETIES
AND THEIR OPERATIONS.

THE last number of this work contained a statement respecting the American Board of Foreign Missions, and a Survey of the missions under its direction. In the present number it is intended to give a very concise view of the operations of other benevolent societies established in this country for the purpose of extending knowledge and Christianity at home or abroad. Only the principal societies will be noticed, and some of these in an imperfect manner, for want of documents.

AMERICAN BAPTIST BOARD OF
FOREIGN MISSIONS.

The missions established by the American Baptist Board of Foreign Missions are in BURMAH, WESTERN AFRICA, and among the NORTH-AMERICAN INDIANS.

BURMAH.

Stations at *Maulamyng*, on the Martaban river, 25 miles from its mouth, and at *Tavoy*, a city of 9,000 inhabitants on the Tavoy river, 35 miles from its mouth.

MAULAMYNG.—Rev. Adoniram Judson and Rev. Jonathan Wade, *Missionaries*; 4 Native Assistants.

TAVOY.—Rev. G. D. Boardman, *Missionary*. Doct. Price died at Ava Feb. 1828, and no missionary has resided at that station since. The station at Amherst has been transferred to Maulamyng. Mr. Cephas Bennet, a printer, is on his way to join the mission.

A blessing has attended the labors of the missionaries, and 30 natives have been received to the church at Maulamyng, and two or three at Tavoy. One native has been ordained as an evangelist. There was much inquiry, and the Gospel is heard and the Scriptures read by several hundreds.—There are 16 pupils in the female boarding school, and nine in the boys. The government favors the schools and tolerates Christianity. A printing press has been sent to the mission, and portions of Scripture, tracts, and school-books, have been prepared for the press; and appropriations have been made by the American Bible and Tract Societies to aid in printing them.—Nearly all the males in Burmah can read.

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WESTERN AFRICA.

MONROVIA.—The mission is designed for the colonists at Liberia. Rev. Lot Carey, the missionary died last summer. The school taught by John Rovey was suspended. The church is large and in a good state. Two ordained preachers are connected with it.

NORTH AMERICAN INDIANS.

CAREY.—Among the Putawatomes. On the east side of Lake Michigan. Rev. Isaac M'Coy, *Missionary*; Joseph Lykins, Robert Simmerwell, and Joseph Bey, *Assistants*.—School contains about 70 pupils.—Four laborers at the station have become hopefully pious during the year.

THOMAS.—Among the Ottawas, east of lake Michigan. Leonard Slater, Jonathan Meeker, Susan Thompson, Miss Richardson, *Assistant Missionaries*.—The boarding school contains about 25 scholars. There is also a day-school taught.

VALLEY TOWNS.—Among the Cherokees, in the western extremity of North Carolina. Rev. Evan Jones, *Missionary*.—The boarding school contains 20 pupils.—There has been special attention to preaching, during the year, and a number have been baptized.

NOTTELY.—Sixteen miles from the preceding. Rev. Mr. Morrison, *Missionary*.—The school contains 30 children.

HICKORY-LOG-TOWN.—Also among the Cherokees. Rev. Duncan O'Brian has removed from Tinsawattia to this place. He has gathered a small church.—The school is expected to contain 30 pupils.

SAULT DE ST. MARIE.—Designed for the Chippewas. Rev. Abel Bingham, *Missionary*.—The school contains about 40 pupils. Preaching appears to be attended with some success.

The station among the CREEKS has been relinquished.

CHOCTAW ACADEMY.

At Great Crossing, Scott Co. Ky. Considered under the patronage of the Baptist denomination. Rev. Thomas Henderson, *Principal*. Number of students from various Indian tribes, 98, supported from the annuities paid to their respective tribes by the United States' government. During the last year 26 became hopelessly pious, and 14 joined the Baptist church.

The RECEIPTS of the society during the year ending April, 1829, were \$16,061 90; and the expenditures, \$13,764 64.

METHODIST EPISCOPAL SOCIETY.

The missions of this society are among the *North American Indians* within the limits of United States and Upper Canada.—The stations are among the CHOCTAWS, CREEKS, and CHEROKEES, in the south-western part of the United States, the WYANDOTS, in Ohio, the PUTAWATOMIES in Illinois, and the MISSISSAUGAS, DELAWARES, and CHIPPEWAS, in Upper Canada.—At some of these stations there are teachers and schools. Large numbers of adults have been received into society, especially among the Choctaws, Cherokees, and the Indians in Canada. The Gospels of Mark and Luke, have been translated by the missionaries of this society into the Mohawk and Mississauga languages, and printed, partly at the expense of the American Bible Society.

UNITED BRETHREN.

Those missions only will be mentioned which are on the continent of North America. These are in Labrador, and among the Indians in Upper Canada, and the Cherokees.

LABRADOR.

Mission begun 1770.

NAIN.—Brethren Mueller, Morhardt, Henn, Hertsberg, and Menzel.—Brother Morhardt has completed the translation of the Psalms into the Esquimaux language.—Congregation last year 231, communicants 90.

HOPEDALE.—Brethren Meisner, Stock, Koerner, Fritsche, and Lundberg.—Congregation last year 182, communicants 64.

OKKAK.—Brethren Stuerman, Kmock, Kuanath, Knaus, Beck, and Glitsch. Congregation much increased, comprising 387. Communicants, 110, who sustain a good character.

A new station has been established at *Kangerolluksoak*.

INDIANS IN UPPER CANADA.

Mission begun in 1734.

NEW FAIRFIELD.—Brethren Luckenback and Haman.—A new meeting house has been dedicated, of a size to accommodate 300 persons. The character of the Indians is improving.—The congregation last year amounted to 181, and the communicants 36.

CHEROKEES.

SPRINGPLACE.—Brother Byhan.

OOCHELOOGY.—Brother Eder.

No particulars are known respecting the congregations or schools at this place.

EPISCOPAL MISSIONARY SOCIETY.

GREEN BAY.—This mission, designed, in part, for the Oneida Indians settled on Fox river, has been recently resumed. Rev. Mr. Cadel, *Missionary*.

The Rev. J. J. Robertson, who was mentioned last year as having been sent by this society on an agency to GREECE, is expected soon to visit that country again, with a view to a permanent residence there.

CUMBERLAND PRESBYTERIANS.

CHARITY HALL.—Among the *Chickasaws*. Rev. Robert Bell, *Missionary*. School contains 20 or 25 scholars.

LADIES IN THE CITY OF NEW YORK.

The Rev. Jonas King, *Missionary*, arrived in GREECE in July 1828. His object is to promote education and communicate religious instruction by the establishment of schools, and the distribution of the Scriptures and other books and tracts. He has been favorably received by the government and people, and his prospects for doing good are promising.

LADIES' GREEK ASSOCIATION OF NEW HAVEN, Con.

The Rev. Josiah Brewer, with Mrs. Brewer, and Miss Mary Reynolds embarked in Dec. for GREECE. Their object is to promote the education especially of Greek females.

AMERICAN BIBLE SOCIETY.

Instituted at New York, 1816.—Number of Auxiliaries 645; life directors by payment of \$150, 183; life members by payment of \$50, 1268. Receipts, during the year ending May 1829, by donations, sales, &c., \$143,184 33; expenditures \$147,081 68. Books printed and otherwise procured during the year, 362,492; books issued 200,122; increase over the previous year 65,515. Total issues since the formation of the society, 846,937.—The society have presses sufficient for printing 500,000 copies in a year.—At the last annual meeting it was resolved to endeavor to supply all the destitute families in the United States within two years. The number of destitute families is estimated to be 800,000.

AMERICAN COLONIZATION SOCIETY.

Instituted at Washington City, 1817. Its object is to colonize in Africa or some other suitable place, with their own consent, the free people of color residing in the United States. In 1823 the number of the colonists was 140. It now exceeds 1500, and accessions are made annually.—There are three or four colored preachers at the colony: all the children have access to the schools, and more than 100 have been sent in from the neighboring tribes.—The colony has a regular government under the colonial agent, and adequate military force: agriculture and commerce are highly prosperous: the slave trade has been checked in the vicinity.—More than 2,000 slaves are now offered to the society by their owners.—The receipts of the society for 1823, \$13,969 29; expenditures, \$17,077 12.

The number of free colored people in the United States, is 233,592; number of slaves 1,543,608.

BOARD OF MISSIONS OF THE PRESBYTERIAN CHURCH.

The General Assembly appointed a Standing Committee on Missions in 1802, which, being modified, was entitled the Board of Missions in 1818. The whole number of missionaries, which have been employed is 769, the time spent by them in missionary service 167 years, and the money appropriated to them \$77,941 75.—The Board has a permanent fund for general purposes, amounting to \$15,000, and a fund of \$6000, the income of which is for the instruction of the Indians.—The number of missionaries employed during the year ending May, 1829, was 101, and the expenditures about \$15,000.—The Board has one missionary in South America, and one missionary and one assistant on an exploring tour with reference to the establishment of a mission about the head waters of the Mississippi.—A monthly publication is issued.

AMERICAN HOME MISSIONARY SOCIETY.

The society was instituted in the City of New York, 1826. It has 241 auxiliaries and associations; employed the first year of its existence 169 missionaries, the second, 201, and the last year 304 missionaries, in 401 congregations or missionary districts, the whole amount of whose labors exceeded 186 years. The number added to the several churches, 1,678. The missionaries reported the last year 289 Sabbath schools with 15,000 pupils, and 134 Bible classes with 3,000 members; they distributed 300,000 pages of tracts, and many Bibles.—The receipts for the year were \$26,997 31; expenditures \$26,314 96.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The society was instituted in the city of New York, Jan. 1826, on the recommendation of 114 respectable masters and mates of vessels. Its object is to promote the moral improvement of seamen while at home or abroad, by providing preachers, Bibles, tracts, good boarding houses, savings banks, marine schools, and missions in foreign ports. Auxiliaries have been established in most of the principal ports, and religious worship is maintained on the Sabbath.—Receipts last year \$1214 33; expenditures \$2,150 44.—The 'Sailors' Magazine is published by the society monthly.—A missionary under the patronage of the society has been sent to the seamen in the port of Canton.

AMERICAN EDUCATION SOCIETY.

This society was instituted at Boston, 1815. Its object is to enable pious and indigent young men to acquire a thorough education for the Gospel ministry. The whole number aided since the formation of the society is 872; and the number now under its patronage, 377. Branch societies have been established embracing a large portion of the United States.—The total receipts of the society since its formation is \$216,883 37; of which \$74,273 37 consists of scholarships and other permanent funds. The whole amount appropriated to beneficiaries is \$123,097 00. Receipts during the last year \$30,034 18; debt of the society \$6,402; earnings of beneficiaries \$3 728. The need of such a society is seen in the fact, that in the Baptist, Presbyterian and German Reformed and Congregational denominations only, there are 2,266 more churches than ministers. In

addition to these, there are the destitute churches in other denominations, those parts of the country where no churches have been formed, and the heathen world to be supplied.

BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

This Board was organized in 1819. It has now 28 young men under its patronage.

PROTESTANT EPISCOPAL EDUCATION SOCIETY.

Instituted at the City of Washington, 1818. It has 23 auxiliaries. Aid was given to 38 beneficiaries last year; and 19 who have been aided by it are now in the ministry.

MASSACHUSETTS BAPTIST EDUCATION SOCIETY.

Instituted at Boston, 1814. It extended patronage last year to 53 beneficiaries.

AMERICAN TRACT SOCIETY.

The society was instituted at New York, in 1825. The whole of its receipts during four years amounted to more than \$145,000; during the last year to \$60,153 98. The whole number of tracts printed during the last year was 6,268,000, containing 68,316,000 pages. The whole number of tracts printed since the formation of the society is 15,100,000, containing 127,181,000 pages. The amount of gratuitous appropriations the last year was 2,016,628 pages; besides \$650 to print tracts for Burmah, Ceylon, and Greece.—The number of auxiliaries is 630.

BAPTIST GENERAL TRACT SOCIETY.

Instituted in Philadelphia, 1824. The number of auxiliaries is 136. It printed the last year 428,500 tracts, containing, 5,442,000 pages. Since its organization it has printed 947,250 tracts containing, 10,452,000 pages. Its receipts last year were \$5,256 76.

AMERICAN SUNDAY SCHOOL UNION.

The Union was formed at Philadelphia in 1824. The whole number of copies of works printed by it, since its organization, exclusive of 462,000 reward tickets, is 6,098,899. The number of copies printed last year was 877,000.—The returns of auxiliaries give the number of schools 5,901, of teachers 52,668, of scholars 349,202, of teachers professing religion, during the year, 930, of scholars 1,169; increase of teachers 19,967, of scholars 89,546. Volumes in Sunday-school libraries, 234,587. Receipts during the year \$76,800 00, of which \$58,273 57 were for sales; expenditures \$76,574 69.—Sunday-school scholars in Christendom estimated at 1,557,000.

PRISON DISCIPLINE SOCIETY.

The society was instituted at Boston, 1825. Its object is by actual observation to ascertain the evils of the penitentiary system arising from the structure, management, and expense of prisons, and the remedies; to point out the progress and causes of crimes; to aid in introducing that system of moral and religious instruction, and those regulations as to employment, intercourse, and punishment of convicts, which are best adapted to reform them. The society has published four reports, amounting to 16,000 copies, or 1,600,000 pages, abounding in facts on all these points; for abstracts of which ref-

erence is made to vol. xxii. p. 287; vol. xxiii. p. 288; vol. xxiv. p. 324; vol. xxv. p. 358.—Income last year \$3,531 38.

AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

This society was instituted at Boston, Feb. 1826. Its object is to collect and publish facts respecting the amount and the cost of intoxicating liquors consumed; the number of intemperate persons, the effects of intemperance in destroying health, reason, and life, and occasioning pauperism, crime, and wretchedness in the community; and to organize auxiliaries in towns and villages, whose members agree to

abstain from the use of such liquors, except as a medicine. Two reports of the society, and many other publications have been issued abounding with such facts as show the evil to be great and alarming. The number of county, town, or other secondary societies reported last year, was 222, now 1015, embracing more than 100,000 persons. More than 700 drunkards were reformed, more than 50 distilleries stopped, more than 400 dealers relinquished the trade, from principle, and more than 50 military bodies do not use ardent spirits on days of parade.—The amount annually consumed heretofore was estimated at 56,000,000 gallons, costing twenty-eight millions of dollars.

American Board of Foreign Missions.

Ceylon.

JOINT LETTER OF THE MISSIONARIES RESPECTING THE BOARDING SCHOOLS, DATED 15TH OF APRIL, 1829.

Remarks upon the Extent of the Boarding-School System.

THE readers of this work are probably aware, that while most of the pupils at the mission schools among the aborigines of this country are boarded in the mission families, the case is quite different at all the other missions. The object of boarding schools at other missions is to afford special advantages to those who are promising, that they may become qualified to be teachers and evangelists among their countrymen. The boarding schools embrace all the beneficiaries who are supported by benevolent individuals and associations in this country.

There are now in the seminary 77 youth, in the preparatory school 92 lads, and in the female school 35 girls; in all 204, who are supported and educated. This number is exclusive of those who have been in the schools, but are now pursuing the study of theology, or are employed as teachers and catechists. [p. 7, of the Survey.] It is greater than in some views of the subject, we should think it desirable to have; but the anxiety of the committee to meet, as far as possible, the wishes of those who have given money for children, and the claims of those who have long made payments which have not been applied, have induced us to go as far as prudence would allow, in the extension of this system. This is to be understood, not as to what might in itself be desirable, but in reference to the limited extent of our funds, the claims of other branches of the mission, and the probable advantages and disadvantages of educating a smaller number more thoroughly, or a larger number partially; for between these, under present circumstances, we must make a choice.

Difficulties connected with Appropriations for the Support of Children in the Schools.

This subject was remarked upon at considerable length in vol. xxi. p. 226; in vol. xxii. p. 180; vol. xxv. p. 32. It is presumed that the following statement, by the missionaries, of the delays and uncertainties connected with such appropriations, will be satisfactory.

Our funds are limited, and, as we have stated or hinted, there is not at any time money for the purpose at command, to support all the children for whom payments have been made; and if there were, it would be impossible so to regulate the appropriation, that just the amount paid for each child, and no more, should be devoted to it. A lad is taken and receives a name for which payments have been made for some years and to a considerable amount. This child, though at first he appears well, after a short time is found unworthy of support; or if not, he is taken away by his friends. In the latter case he may return, his place must, therefore, be left vacant for the time; and, in the former, it would be difficult immediately to fill it. Another lad is taken and receives a name for which one or two payments only have been made, but these it is supposed will be continued. This lad proves worthy, is retained in the school, and perhaps received into the church. His name must be continued to him, and he must be supported for years, although the appropriation for him by his benefactors in America has ceased.

It is to be understood, that, while many who commence the support of children continue but a short time, and the majority, perhaps, not more than five or six years, the children taken at eight or nine years of age are to be supported and kept under instruction until they have arrived at maturity; and in case of girls, generally, until they are married. It is not here, as it is in America, that children may be kept in school as long as support is continued, and then be dismissed, having received a degree of benefit proportioned to the time

they have been under instruction. Assuredly, if we would not lose nearly all we have done for a lad, his education must be in a degree completed, and he be prepared to obtain a living by his learning; and in the case of girls, if they are dismissed from the school, after having been some time in it, to return to their former occupations in the fields or in the low drudgery of the house, they would find their newly acquired habits but little suited to their situation. If pious, their trials must be great; as in all probability they would be obliged to marry heathens. Therefore, though abstractedly considered, every degree of education is a blessing—and a Christian education, though limited, is of unspeakable value, as it may result in the salvation of the soul—there are cases in which partial instruction and improvement of condition for a time, bring but a doubtful benefit to the individual, and may endanger the general good. A few instances of profligacy among those of either sex, in connection with our boarding schools, would do great injury, and very much hinder the work of benevolence here. It will be evident, therefore, that in continuing children under instruction, or dismissing them, we cannot be wholly, or even mainly, governed by the consideration of their support being continued or discontinued. The effect upon the mission, or upon the system at large, must be the principal object of attention. It follows that we cannot usually devote to any child precisely the sum intended for it; but in some cases less, and in many cases much more. At the same time other branches of the mission, as important as this, require a fair proportion of the funds at our disposal from year to year, and would not, we think, allow of our devoting a greater share to the boarding schools, than we have generally done.

These considerations alone would induce us to confine our efforts to a limited number—to such a number as our means would enable us to educate well. But there are other circumstances to be taken into the account. The children received and supported for a time, look to us for assistance in after life. We do not, of course, feel bound to provide for them all; but when their conduct has been good, and especially when they have become pious, it is very trying to turn them off without a prospect of support. This prospect for those whom the funds of the mission, or other circumstances, may not enable us to retain, will be fair, in proportion as their education is good and the number to find support moderate.

Influence of the Seminary on the Errors of the Natives.

The mission seminary is beginning to attract the attention of those natives who have a reputation for learning. How well their reputation in

this respect is deserved, may be seen in the statements which follow here, and in others on the same subject, which have been received and may be published hereafter. Occasion is taken at the public examinations of the seminary to bring forward many of these errors and expose them before the people. The students, in their intercourse with the people, are able to detect and expose many more; and in this manner progress is made towards undermining their systems of science and religion, weakening the confidence of the people in both, and bringing the learned men into disrepute.

The importance of a thorough education to those who are dependent on the mission, or who must seek a support by their learning, naturally leads to some remarks on the seminary.

It is true, money has been wanting, and is wanting, to procure necessary books and apparatus, and to support teachers to carry forward the seminary to the best advantage: but something has been done, and is doing, of real and great utility, in promoting a knowledge of true science, and in supplying a number of pious youth with that discipline and furniture of mind which may essentially aid them in understanding and making known the doctrine of Christianity. The effect is beginning to be felt, even by the heathen. There is just at this time a very considerable excitement among the learned natives around us, attended with much inquiry and no little doubt, whether their systems of geography, astronomy, and natural philosophy, long held to be divine, are not in many respects false. Concerning a late eclipse of the moon, the native astronomers mistook in their calculations as to the beginning, the end, and the extent, of the eclipse. This mistake was pointed out to several of the learned natives before it took place, and the true calculations shown them; they would not believe until the event testified it, that their calculations could be wrong; and they were then much chagrined.

At the last public examination in Tamul, which was held on the 1st inst., and was attended by a considerable number of natives capable of judging on such subjects, the doctrine of the cause of eclipses—the two serpents devouring the sun or moon—their calculations concerning the solstice—bringing the time too far forward by about 21 days—and of the sun's place in the ecliptic at the commencement of the Tamul year—it being eight degrees west of the point, at which they supposed it to be—and several other gross errors, affecting the fundamental principles of their system of astrology and chronology, were refuted, as well as exposed. Many natives of intelligence have great reasonings among themselves on these subjects, and some, perceiving that there is satisfactory evi-

dence, that they have been misled by the learned on several important points, begin to doubt as to the truth of the whole system of native astronomy; and consequently, of the system of religion, which they suppose to be founded upon it. For particulars upon this subject, we refer you to extracts from the journal forwarded by the principal of the seminary.*

In respect to the internal state of the seminary, Mr. Winslow remarked in another letter, that it was favorable in every way, though there was no special attention to religion among the members.

State of the Preparatory and Female Schools.

Of the Preparatory and of the Female school, we have little special to add. [p. 269, of last vol.] They are going on, and are in as encouraging a state, as, perhaps, at any former time. More convenient buildings for the latter have been prepared since its removal to Odoo-ville, and a better teacher in arithmetic and geography provided. They are both exciting more and more attention, and applications for admission to them are becoming more and more frequent. The latter, while it exerts a favorable influence on female education generally, affords the most certain means of providing suitable partners for the young men of the mission, who would else be almost under the necessity of marrying heathen.

To those who support children in these schools we would suggest,—that the societies or individuals who support *boys*, make provision for carrying them through a thorough course of six years, in the seminary, after they are prepared to enter, and that, if they are pious and qualified to become native preachers or assistants, or if they have talents which fit them for a scholarship in the seminary, that their patrons continue to support them as such.

2. That for *girls*, their benefactors, if possible, allow a dowry to facilitate their forming suitable connections in marriage. The reasons for the former are all obvious; and those for the latter have been noticed in communications concerning the female school. We need only add, that every year's experience shows us more forcibly the importance of some provision for dowries, as almost indispensable. We now, indeed, feel obliged to allow a small sum from the funds of the mission; and we trust that many who support the mission will cheerfully add to this, so as to remove one of the greatest difficulties in the way of placing them in situations of comfort and usefulness.

These suggestions do not have respect to a plan of operating suited to a permanent state

* Parts of this journal will be published in a succeeding number.—Ed.

of things, but to an exigency, occasioned by the smallness of the Christian community and the embarrassments thrown around those who embrace Christianity by those who still adhere to heathenism.

Results of the Boarding-Schools.

To show a little the effects of the boarding school system thus far, we subjoin the following sketch.

Including some names transferred from Bombay, the whole number on the lists is 440, of which 385* have been taken, and except 53, these children and youth are now in the schools, or were in them, long enough to expend the money devoted to them; and about 70 of those who have been supported have received more, some of them much more, than that amount.—Of those who have been or are now in the schools, about 75 have become hopefully pious, and been admitted to the church; of whom four have died in hope, three have been excommunicated, and four or five others more or less under discipline.—Of the girls, nine have been married to Christian husbands, and settled with tolerably fair prospects; and of the lads, three have obtained respectable offices under government, three are acceptable teachers under others, and 17 are employed by us, as teachers, catechists, or other assistants, [p. 310 of last vol.] of whom 12, with six or seven not members of the schools, are pursuing, with more or less attention, and the greater part of them with success, the study of theology, with the prospect, some of them at least, of becoming ere long useful native preachers. Others are coming forward in the seminary, with greater advantages than these have had, and consequently, with greater prospects of eventual usefulness.

Under these circumstances we still present the system for support; adding for the encouragement of former benefactors, that the names selected by them, if not appropriated, will be in turn; and while that is not the case, their benefactions are, in effect, promoting the object for which they were given as really as though already applied according to the designation.

LETTER FROM DOCT. SCUDDER, DATED AT
PANDITERIPO, 1ST OF APRIL, 1829.

Increasing Neglect of idolatrous Worship.

FROM the following statements, and from others of a similar character, which appeared in the last volume of this work, it is obvious that the brahmins and others, who are interested in keeping up the respectability of their sacred

* A catalogue of the beneficiaries, to whom names had been given, and who had been received into the schools, previous to the beginning of the year 1827, was given at pp. 82—84, of last vol.—Ed.

books and idolatrous worship, see that a change is taking place in the feelings of the people, which will be ruinous to their system, if not speedily arrested.

In my last quarterly communication, (inserted at p. 309, of the last vol.) I mentioned to you what the state of things was in Santillipay. I continue to hope that heathenism is losing ground in that village. One of the brahmins, who has charge of the temple east of the village, has been complaining, that, instead of eighty and a hundred persons coming to his temple, as formerly, to hear the *Conteperanum* read, only twenty-five or thirty come. A few, I hope, are convinced of the truth; others probably are in a state of infidelity, believing neither the heathen nor Christian religion.

On the 20th of last month, I sent one of my native helpers to a temple near me, to distribute tracts, on the morning the car was drawn. A brahmin very angrily told him, that not half the number of people who attended last year were then present. He also told him, that formerly, when the *Conteperanum* was read in their temples, the people came of their own accord; but that now they were unwilling to come, though they went and invited them. He complained, that the means of getting a living were failing.

You will not infer from these things, that those who did not attend at the temple are desirous of embracing Christianity. Many will probably be glad to leave off going to their temples, to save the rice which the brahmins require from those, who worship at them. Others, sick of the vanities of heathenism, will become infidels. By these means the Lord is preparing the way for their reception of the Gospel. I know of no way so well adapted to weaken the confidence of the heathen in their religion, as reading to them some parts of their sacred books with suitable remarks.

The labors of a missionary seem to consist almost as much in detecting and exposing to the people the follies and absurdities of their own system of belief, as in conveying to their understandings the truths of the Gospel. The heathen are ignorant of a very large part of what is contained in their own books, either because these books are written in a language unknown to them, and which, perhaps, they are not allowed to learn, or in a style above their comprehension, or are designedly withheld from the inspection of all but the priests. In this respect, the systems of the heathen and of the Romish church strongly resemble each other, as is seen in the preceding and following paragraphs. It is the truth only, which commends itself to the consciences of men and will bear to be seen and thought of and discussed.

Controversy with the Catholics.

In January our tract society published a second answer to a communication from the Catholic priest in Jaffna, on the duty of searching the Scriptures. We endeavored to point out more than thirty of the errors of the Romish church, and accused him of keeping the Scriptures from the people, in order to conceal these errors from them. This has produced a very great excitement. Many of the Catholics have had things disclosed to them which they never heard of before, and are much chagrined. This communication was answered by the priest, in a tract containing more than a hundred pages, which will prove a valuable document for us hereafter, from which to show his errors to the people. Many things which we declare to be errors of their church they might deny, unless it were for such a document. For instance, when we first came among them, and told them of the second commandment of the Decalogue, many denied it, declaring it to be an invention of man. This commandment is excluded from the Ten Commandments which they give their people, and the tenth is divided into two to make up the number. As their priest, in one of his communications, has acknowledged that the words which we say constitute the second commandment are in the Ten Commandments, his people are no longer able to say, as formerly, that we are the inventors of it. He endeavors to excuse himself from giving it, by saying, that all which is said in the part which he conceals is included in the first commandment. As he has acknowledged these words to be in the Ten Commandments, we are about to print his admissions, and shall endeavor to show how wickedly he acts in hiding an important portion of the word of God from his people, and deceiving them, when he tells them to worship images.

Persecuting Spirit of the Priests.

As the tract lately published has produced a great excitement among the people, it has produced no less excitement among their priests. Anathema after anathema has been thundered against all who should receive it, or who did not destroy it, if they had already received it. Never were my labors among Catholics watched so narrowly before. A Romish priest has kept near me for several months past; and is determined to do what he can, by his presence and his threats, to ward off the truth. The very relations of any one who may come to church here are to be cursed. While he is busy, I have been endeavoring to fight the battles of my Saviour among his people, and blessed be the God and Father of our Lord Jesus, I have had abundant encouragement to go forward.

I have thought it most prudent to have tracts distributed in a secret way; and my native helpers have carried this plan into execution with so much effect, that while the people in the village near me, where the priest now is, have probably 60 or 70 tracts among them, he probably imagines there are few or none. As the distributors give them with secrecy, the people gladly, in many instances, receive them, as they are not afraid that intelligence of their having them will reach their priests. Several have made a particular request, that it might not be mentioned that they had received them. Thus, notwithstanding the anathemas of their priests, they will read for themselves, and light, through the divine blessing, must go abroad among them. In Chillalle, a Catholic of respectability declared that his priest could not answer what we had written. His reason for judging so was the chapters and verses which we mentioned in the Bible to prove our assertions. Several inquiries have of late been made for the Scriptures. I furnished two persons with the whole of the New Testament. Others have been furnished with single Gospels. As might be supposed, many of the Catholics are much enraged. This is to be expected the more they are pressed with the truth, until they are willing to give themselves up to be guided alone by the precepts of revelation. Coe, one of my native assistants, gave me an instance of the rage of one of them some time ago. While he, with my medical assistant, was in Chillalle, a man whose compound they entered came up to them in a very blustering manner, with a stick in his hand, apparently with a design to beat them. Coe immediately knelt down and prayed as Stephen prayed for his murderers. The man was so overcome, by the mild conduct manifested by the youth, that he fled into his house ashamed, and did not make his appearance again while they remained. His wife was so much affected that she shed tears.

Sometime ago I endeavored to get an interview with the priest in this parish. I went to his church. He refused to see me, and refused an invitation which I sent him to call upon me. After this I sent him our Answer above alluded to. The superscription was in English. He refused to receive it. I then wrote the superscription in Tamul. He still refused to receive it. I then took off the cover and sent the tract to him. He still refused to receive it. As he made great pretensions about Latin, and said, he would answer any inquiries I might make in that language, I sent him the first and second commandments taken from his Latin Bible, and directed those who took them, to ask if they were right. He acknowledged the commandment, or rather the words forbidding the worship of images. They asked him what

was meant by "any image." He said it meant a devil's image. They asked him what this was. He became very angry, and said he would not tell them, but would tell me, if I sent and asked him. I afterwards wrote to him, requesting an interview with him at any place he would name; and if he would not name a place, I mentioned two places. He sent word, that if there were a meeting, it must be in Jaffna. I wrote again, that I would meet him in Jaffna. My messenger went to his church, and after remaining there five or six hours, came away without getting a sight of him. This was the last written communication which I sent directly to him.

Importance of Continuing to Circulate Books and Tracts.

By no other means probably can the missionary do so much towards making the people think and discuss subjects among themselves, and perform so large a part of the labor of enlightening themselves and breaking down their own system, as by putting books and tracts in circulation among them; and in no other way, probably, can the missionary make his native assistants perform so much of the work of evangelists, and perform it so well, as in distributing, reading, and explaining the messages which he has prepared for them. vol. xxv. p. 233.

While divine truth is presented before the people with simplicity and dependence on divine aid, we may reasonably hope that it will produce its effects. That it has taken effect in a number of instances upon the minds of Roman Catholics, so far as to convince them that they are in an error, there can be no doubt. The most pleasing instance is in an aged man, who was educated and has lived in the Catholic faith for more than half a century, and who now regularly attends church here on the Sabbath. He is a person of as great respectability, perhaps, as any in the parish, and I cannot but hope that God has been pleased to begin in him that work which he will carry on to the day of Jesus Christ. He has been constant in his attendance at church for more than a year past, and is the only one who has the courage to attend from among the people.

On the importance of this subject generally, as seen in the labors at the several stations, Mr. Winslow, in a separate communication remarks.

There is at present no special attention to religious concerns at any of our stations; but there is a good deal of inquiry "about this way" among the heathen and Catholics. Our tracts to the latter, in the form of addresses to their priests, have been answered,

and we have rejoiced, until the controversy has excited much attention. Our address to the Brahmins, of which three editions have been published, has had a similar effect among the heathen, except that they have not undertaken to answer it. A tract has been produced by them, which has been read by a few, containing several objections to Christianity, but not attempting to answer ours against their system. The studies of some of the young men in the seminary help them to meet the heathen on their own ground, and show from their own books, and from the errors made by their astronomers and other learned men, that their science and religion are alike defective.

I would repeat what I have before said, that we must look to our friends at home for help in our tract department. Not one of them surely will say that our controversy with the Romish priests must stop for want of funds to carry it on, when so much good apparently has already been effected. Besides, we have as yet done nothing. We must be greatly cramped in our operations, unless providence shall open the door for us to receive much larger funds than we have any reason at present to anticipate.

Greece.

INTERCOURSE WITH THE GREEK GOVERNMENT ON THE SUBJECT OF EDUCATION IN GREECE.

THE late visit of Mr. Anderson to the Mediterranean had various specific objects, most of which were embraced in the comprehensive one, of ascertaining what course the operations of the Board should take in countries within and around that sea; and the Committee gratefully acknowledge the divine favor, by which he was enabled to gain information in a good degree satisfactory, on all the more important points embraced in his Instructions.

These Instructions made it his duty, among other things, to seek an interview with Count Capodistrias, the President of Greece, and solicit from him a statement of his views on the subject of education, and such facts within his knowledge as were needed by the Board and the friends of Greece generally in this country, to judge how far, and in what manner, assistance could be rendered to the Greek people, in their endeavors to promote their own intellectual, moral, and religious improvement.

To facilitate his introduction, a letter was addressed to the President, by the Corresponding Secretary of the Board, expressive of the sympathy which the people of the United States had felt for their brethren in Greece, during the late arduous and eventful contest

with their oppressors; and of the joy, which pervaded this country, at the prospect that the Grecian territories would soon be freed from their invaders, and the people be favored with repose under the care of a truly paternal government. It was stated, also, as an obvious fact, that free institutions could not be sustained in any community, unless the minds of the people were to some extent enlightened, and their hearts brought under the influence of correct moral principles. Numerous individuals in this country, who had cheerfully contributed for the relief of such portions of the Greek population as had been reduced to extreme poverty and suffering by the war, were, therefore, now anxious to aid, if possible, in the intellectual and moral culture of the nation. To accomplish this design in the best manner, it was necessary to obtain authentic information, by means of an accredited Agent, who had visited the spot: and on his return, it would be for the truly benevolent among the people of the United States to decide how far they would be able to co-operate with the benevolent of other countries, and with the government and people of Greece, in efforts for the instruction of the young by the establishment of schools, and for the promotion of religious knowledge by the distribution of the Holy Scriptures, and by other appropriate means of Christian instruction.

This letter was delivered to the President a personal interview on the 15th of May, and secured for Mr. Anderson all the confidence and attention, on the part of the government, that were necessary to the prosecution of his inquiries. The President requested him to reduce his inquiries to the form of written propositions, and engaged to reply to them in writing, or otherwise, as should be most agreeable. At this time he made some remarks on the ignorance of the people as the consequence of Turkish oppression; the great and general desire among them to enjoy the benefits of education; the present inability of the government to establish the requisite number of schools; and its intention to commence with elementary instruction, deferring the institution of the higher seminaries, till considerable progress had been made with the others.

The second interview was on the 16th, when the document was presented, which had been requested by the President. It related solely to education, and the essential parts of it were in substance as follows:

1. That schools should be established in Greece, by American liberality, in which children should be furnished with the means of acquiring the elements of knowledge.

2. The hope was expressed, that a sufficient number of native Greeks might be found, who were qualified, or might soon become qualified, to act as teachers.

3. The system contemplated for the schools was that of mutual instruction, and the books to be used would be such as contain the rudiments of knowledge, moral lessons, and extracts from the Holy Scriptures, with the Psalter and New Testament entire; all in Modern Greek.

4. For the purpose of establishing and superintending the schools, and seeing that the funds were properly applied, a thoroughly educated agent, or agents, would reside in the country, who would report the state of the schools to the Greek government as often as should be desired.

It was afterwards stated verbally, that parents might be called upon to assist in supporting the schools, as far as they were able and disposed to do so; as, in that manner, they would gradually be led into the habit of educating their families without extraneous help, more good would be done, and the whole would have less the aspect of a *charity*; which the President was desirous should be avoided as much as possible, in all the philanthropic assistance afforded the Greek people.

The President said, that the plan of instruction proposed by Mr. Anderson, accorded with the views entertained by the government. They preferred, however, to receive aid in the form of a loan, rather than in that of a gift. Interest would be paid on the loan, and the government domains be pledged as security, if desired. Such had uniformly been his feelings on this subject, and he had in several instances expressed them to the most illustrious friends of Greece, who had tendered gratuitous assistance. Lately he had written to the Society for Elementary Instruction in Paris, requesting a loan for the purposes of education, which he was in expectation of receiving. And the government, acting in consistency with its views of what would conduce to the best interests of the nation, could give its *sanction* only to such measures of philhellenes,* for meliorating the condition of the people, as were based on the principle of a loan. It was not to be understood, however, that benevolent endeavors to establish schools on the other principle, would be hindered by an exercise of power. All that the government would do in such cases, would be to withhold its sanction, and freely express its preference.

* This word is used by the Greeks to designate their friends of other countries, and is here introduced to avoid circumlocution.

As to the agent, or agents, mentioned in Mr. Anderson's communication, the friends of Greece might send as many agents as they pleased to reside in the country, and such agents might have free access to the schools, and the means of satisfying themselves that the money was properly applied; but it was obvious that the government could not relinquish the *right* of controlling the schools which originated in a loan, though such control might be granted to others out of *courtesy*. If the agent were a discreet man, he might be constituted an agent of the government, and thus all occasion of embarrassment would be removed.

Five days afterwards, Mr. Anderson was requested to wait on the Foreign Secretary, Mr. Tricoupis, at his office, for the purpose of learning the purport of the President's intended replies, and suggesting modifications, should he think proper, before they received the official signature. Mr. Tricoupis had been the medium of communication at the two previous interviews, having a good knowledge of the English language; and his uniformly kind and gentlemanly deportment towards Mr. Anderson and Mr. Smith, during their stay in *Ægina*, is entitled to grateful notice.

The third and last interview with the President was on the 22d, and Mr. King, who had providentially arrived on the 18th, kindly consented to act as interpreter. On this occasion Mr. Anderson expressed the sense he had of the urbanity towards the society and himself, that characterized the letters of the President which had been submitted to his perusal at the Foreign Office. He then remarked, that as the subject of a loan had not been contemplated by the society, he had received no instructions which enabled him to express an opinion on that point; and that as the letters expressed the views of the Greek government, (the obtaining of which was an important object of this visit,) he had no modifications to suggest. He should submit the whole case, as early as possible, to the consideration of the society, which, he did not doubt, would adopt such measures within their power, as seemed most likely to promote the welfare of Greece.

Mr. Anderson then brought forward and explained more fully the original plan contemplated by the society, and stated that there were special reasons in favor of it, arising from the manner in which the funds of the society were obtained. These were contributed by great numbers of individuals, scattered over a wide extent of country, and it might be difficult to make a new proposal, like that of a loan, sufficiently understood, with the reasons

upon which it was grounded, to interest this large body of patrons, so situated: the plan of *gratuitous* aid they understood already, and would doubtless approve. The question was then proposed to the President, Whether, in case the Society found that *gratuitous* aid was more approved, than aid by means of a *loan*, and that the proposal of it was more likely to produce funds, it would accord with his views to proceed on that footing; it being understood, that the loan should be open to all who chose to render assistance in that manner? He replied, That if the choice were between the two plans of gratuitous aid and a loan, and the question were, which of the two was most honorable to him and the government, he would refer the answer to Mr. King. This was politely expressing his adherence to the principle, which he had previously stated.

He was aiming, first, at the elementary education of the people, and was about commencing a normal school* for the education of teachers. When primary instruction had been extensively diffused, he proposed the establishment of a University. There were three things which needed to be done for the benefit of the Greek nation; viz. to free them from ignorance, from poverty, and from somewhat of immorality. The first he hoped to do by schools, the second by encouraging the people to cultivate the soil, and the third he expected would result from the accomplishment of the other two. In the selection of Grecian youth for teachers, he should be governed solely by the relative merit of the candidates. Merit was to be fostered in Greece, as was whatever tended to promote a general competence and respectability among the people.

Inquiries were proposed at the close of the interview, which were answered in one of the following communications.

Six official documents were subsequently received from the government: one, addressed to Mr. Evarts; two, to Mr. Anderson; the fourth, a copy of the letter sent to the society in Paris for elementary instruction; the fifth, a circular illustrating the nature and design of the National Bank; and the sixth, a letter addressed to the provincial governors and other rulers of the Peloponnesus, commending Messrs. Anderson and Smith to their civilities and attentions. The three first were in the Modern Greek language, with a translation into French; the fourth and fifth were in the French language, and the last in the Greek only.

These documents, with the exception of the last, it is thought proper to print entire, both

* A high school for the education of teachers, and as a model for inferior schools.

out of respect to the President, and as the best way of doing full justice to the sentiments and views entertained by him, on the deeply interesting subject of education in Greece.

I.

The President of Greece to Mr. Evarts, Corresponding Secretary, &c. &c.

The Reverend R. Anderson has just delivered to me the letter, which you have done me the honor to address to me, dated the 25th of December of the last year.

The Society, in the name of which you have written me, could not have chosen a better organ of the noble and pious intentions, which animate it in favor of Greece.

The interviews, which I have had with Mr. Anderson, and the answer I have made to his communication, will prove, I hope, to the Society, that I participate in the desires it entertains, and shall esteem myself happy to contribute all my efforts to their accomplishment.

Greece, during the space of eight years of sacrifices, calamities, and hopes, has often been aided by the philanthropic beneficence of your countrymen. The new aid, of which the design and aim are found in the immutable principles of Christian morals, is that, without doubt, of which the Greek people have the greatest need, in order to elevate them gradually to the rank to which Providence calls them. In receiving it from your honorable Society, they will have an additional guaranty that the efforts they are making to hasten the work of their social and political regeneration, will produce happy and durable results.

The Greek people will hereafter never know how to enjoy any of the benefits, which they will owe to their restoration, without being penetrated with a profound gratitude to the Christians of the other hemisphere, who have manifested for them so touching and generous an interest.

On my part, I pray you, Sir, to offer to the Society the homage of my respect, and to accept yourself the assurance of my very distinguished consideration.

Agina, 11—23 May, 1830.

The President;

(Signed) J. A. CAPODISTRIAS.

The Secretary for Foreign Affairs;

(Signed) S. TRICOURIS.

II.

The President of Greece to the Rev. Mr. Anderson.

By the accompanying letter, I answer that which Mr. Evarts, Secretary of the Society of which you are the organ of communication with the Greek government, has done me the honor to write me.

I hasten, also, to give you in writing the observations I made to you, upon the

propositions contained in your letter of the 16th inst.

For fifteen months, during which I have directed the affairs of Greece, I have done all that could depend upon me, in the midst of circumstances the most difficult and the greatest privations, to encourage establishments for elementary instruction.

The efforts, which this afflicted and admirable nation has made, almost spontaneously, in answer to my wishes, have produced results which have surpassed my hopes.

I am in correspondence with the Society for Elementary Instruction established at Paris, and have just acquainted them, by the accompanying letter, with the present situation of the schools, and the manner in which I should wish to be enabled to meet the expectations of the people, and the ardent desire they have to be instructed.

You will have, then, Sir, the conviction, that I shall regard as a blessing of heaven the putting in execution of the plan, which, in its religious philanthropy, the Society of the United States has conceived for hastening the intellectual and moral education of the Greek people.

The plan is that which I have followed, and which I purpose to follow, in order to discharge, by the help of God, my duties in this so essential part of the difficult task confided to me.

I am at present occupied in the organization of a normal school for mutual instruction, in order to be able to furnish the different provinces of Greece with a sufficient number of teachers. I have asked the Society for Elementary Instruction at Paris, for young instructors; and I ask them, likewise, of yours. Placed in the normal school, the young professors will, in a little time, learn the language of the country, and the pupils of the school will, in return, acquire the knowledge and use of the language of your country.

While the teachers are preparing themselves, school-houses must be built in the different provinces, where the war has left nothing but ruins, and all the other articles in the mean time be provided, which are necessary to the organization of these establishments.

In the number of these objects I cause to be entered books, such as the Bible, the New Testament, and the Psalms, translated and printed in Modern Greek.

To put in execution, in a short time, all these measures, the Greek government must have recourse to extraordinary resources, which it may appropriate exclusively to the establishment and support of schools. It is with this view that I have made an appeal to the generous friends of Greece in France and in other countries. I consequently address to the Society, of which you are the organ, the same request; and should it cause, by its good offices, the Christians of the United States to place in

our National Bank some thousands of dollars, it will afford the only means, which we need, in order to attain the grand object under consideration.

In adopting this mode of coming to the aid of the rising generation of Greece, the Society will not deprive itself of the satisfaction of obtaining, as regularly as it may desire, information the most exact respecting the progress of our schools.

If, independently of the young teachers, which it may give to the normal school, it should desire to employ agents, residing in Greece, and honored with its confidence, and in all respects well qualified for the education of youth, the government will do itself the pleasure to charge them, so often as shall be necessary, to watch carefully over the execution of the regulations concerning the schools.

I believe, Sir, I have nothing to add in order to enable you to accomplish the objects of the honorable mission, which your countrymen confide to you.

I pray you to accept the assurance of my distinguished consideration.

Egina, 11-23 May, 1829.

The President;

(Signed) J. A. CAPODISTRIAS.

The Secretary for Foreign Affairs

(Signed)

S. TRICOUPI.

III.

The President of Greece to the Rev Mr. Anderson.

I hasten to give you in writing the explanations you requested of me in our interview of yesterday, respecting the expenses of establishing the schools for mutual instruction, which Greece needs; as well as respecting the part which the country itself would be able to take in this good work.

As to the first point;—the construction of a house capable of containing from 150 to 200 scholars, and the lodgings of the teachers, as well as the furnishing of all the articles necessary to the organization of the school, such as benches, slates, books, &c. will not require more than one thousand dollars.

For the support of each school, and the payment of the teachers, every calculation being made, the expense will amount to between three and four hundred dollars annually.*

The existing schools, as well as those which I propose to establish, are, and shall be invariably, founded with the aid of the inhabitants of the country. To this they have contributed, and will contribute, by voluntary subscriptions, furnishing in part, either in manual labor, or in money, the advances necessary. Upon this principle

* The President stated verbally, that the monthly salaries of teachers was to be 300 piastres, or 20 Spanish dollars. This is the salary of clerks in the government offices.—*Editor.*

is founded the right, which the people have to nominate inspectors to the schools, to the foundation of which they have contributed. The number of schools in Greece will be proportioned to the aid which government will owe to the philanthropy of the friends of this nation.

I indulge the hope that these items will render complete the advices you have received from me, and that you will thus be able to give to the Society all the information which it desires.

I repeat to you, Sir, the assurance of my very distinguished consideration.

Ægina, 11-23 May, 1829.

The President;
(Signed) J. A. CAPODISTRIAS.
The Secretary for Foreign Affairs;
(Signed) S. TRICOUFIS.

IV.

The President of Greece to the President of the Society for Elementary Instruction established at Paris.

Ægina, 1-13 May, 1829.

Mr. President,—The benevolent interest, which the Society for Elementary Instruction entertains for the young Greeks, gives me the most pleasing confidence respecting the results of the step, which my duty requires me to take with it for the purpose of obtaining its assistance in favor of elementary instruction in Greece.

During the tour, which I have just made in some of the islands and in the Peloponnesus, I have visited the schools, and received the expression of the ardent wishes which the provinces, towns, and villages, deprived as yet of the benefit, cease not to have for obtaining it.

The existing schools are in number 25, and the number of scholars amounts to about 3,000. Among them are many, who perform with great distinction the functions of monitors. By exercising them more particularly in a central school, they will become, in a very short time, excellent teachers, and Greece has the most pressing need of at least 150 or 200 of them.

To furnish it with them, I am about to establish, at *Ægina*, a normal school, where will be formed the professors, upon the co-operation of whom I reckon for hastening, in an efficacious manner, the restoration of my country.

In the mean time school-houses will be constructed in the different provinces, where there now exists nothing but ruins.

In acknowledging to the Society the reception of the parcel, which Mr. Dutrone had requested it to address to me, I announce, that, conformably to the desire which it expressed, I shall cause to be translated the manuals and tables, as well for reading, as for arithmetic, and drawing, which made part of that parcel.

The government has ordered the execu-

tion of these translations. It has requested Mr. Dutrone to take the direction of them, as well as to cause them to be printed in France by the care of his friends; and I think I ought to inform his colleagues, that it is probable, he will also have recourse to them for this purpose.

In writing lately to the Society, that philhellene, [Mr. Dutrone,] pointed out the objects, which, at that time, appeared to be most necessary for the schools of Greece: but, in consequence of the examination I have myself just made of these establishments and of the population, I have to desire, that the Society will give its first attention to the selection, for the purpose of sending them to me, of four or five young teachers of mutual instruction, who can give lessons in French, English, German, Italian, music, geography, and the mathematics as far as trigonometry inclusive.

In the midst of their pupils in the normal school, these young professors will easily learn the Greek in a short time.

It is to be desired, that each of them be capable of proceeding in several branches, which will favor economy in the expenses.

I venture to hope, that the Society will make with these teachers the arrangements which it shall judge most suitable, and most in accordance with the smallness of the financial resources of Greece.

I cannot avoid saying, that it is extremely important that these professors should arrive with a large provision of *matériel*,* for I hope to have organized, in a short time, at least 150 schools, each of which will receive from 150 to 200 scholars. This number ought not to appear exaggerated, considering that the number of children, compared with that of the adults and the aged, is happily beyond all proportions known in statistics.

I have recommended to Dr. Gosse to purchase for the present exigency 6,000 slates, pencils, and some other articles: but if, by the aid of God and your assistance, the schools for mutual instruction are to be increased to the number mentioned above, this small assistance will be soon exhausted, and must be increased ten fold in a short time.

The funds necessary for this act of beneficence could be vested in a capital, which the generous philhellenes might form, by placing in the National Bank of Greece, the sums which they subscribe. I add to this a copy of the acts relating to this establishment. However great is the penury of our finances, the bank has punctually paid the interest, when due, to those of the stockholders who have desired to receive it; and has likewise reimbursed their capital to the small number of those, who have thought proper to withdraw it.

* That is, school-books, paper, printed sheets and cards, slates, pencils, and whatever else is necessary to be put into the hands of children.—*Edit.*

If the subscription which I solicit should exceed the expenses, which the establishment of the schools shall require, the surplus shall be appropriated to the service of the bank, and will be of the greatest advantage to the financial credit of Greece.

I add to this some letters to the philhellene capitalists, both foreigners and Frenchmen. I venture to hope that the Society will not fail to recommend to them my application.

Please accept, Mr. President, the assurance of my very distinguished consideration.

(Signed) J. A. CAPODISTRIAS.

V.

Circular relative to the Establishment of a National Bank, dated Feb. 14, 1828.

I have communicated in writing to the Panhellenium, [or national council,] and verbally to various citizens, the steps, which, in taking charge of the government of the country, I have judged to be my duty in regard to the three allied courts, in order to obtain from their munificence some pecuniary succor in its favor.

I have acquainted you with the hopes, which their respective ministers have permitted me to entertain; and, since my arrival in Greece, I have made every effort to accelerate their accomplishment.

But however well sustained my efforts have been, however great the benevolence of the three allied courts towards our country, the aid which we hope for cannot be as speedy, as the present situation of Greece demands. It is therefore indispensable that the provisional government, in introducing order into all the branches of the public service, should, without delay, give activity to the brave Greeks on land and sea, with the double design of expelling the Turks from our soil, and of freeing the commerce of the Archipelago from piratical depredations.

It is only by rendering such assistance as we are able to afford, that we can reasonably expect the aids which we solicit; and it is only by obtaining those aids, that we can honorably secure the deliverance, the restoration, perhaps even the independence, of our beloved country.

So long as Greece shall be oppressed by the weight of her miseries, so long as the enemy shall live on her resources, so long as she shall be left to endure injury from the wretches who profane her flag by acts of piracy; the three sovereigns, who honor Greece with their benevolence, will doubt the possibility of accomplishing in her favor the salutary wishes, which led to the treaty of London of the 6th of July, [1827] and, as I have said elsewhere, to the memorable event of the 8—20 of October, [i. e. the battle of Navarino.]

On the other hand, those of the European governments, who do not cherish all the solicitude of their imperial and royal

majesties, the king of Great Britain, the king of France, and the emperor of Russia, may take occasion from this doubt, and the facts which seem to support it, to proceed upon the presumption that our destinies will long be involved in great uncertainty.

In giving weight to these considerations, the Greeks will recognize with me, that it is the most sacred and imperious duty for every citizen, without any exception, to make, in this critical moment, a last effort to insure forever to our country the result, to which the miracles of Providence have called it for the last seven years.

Whatever may be the sacrifices which have been borne hitherto, however great the distress into which the nation is plunged, Greece is still strong in the immovable valor of her brave sons on land and sea; and she contains, doubtless, in the number of her landholders and merchants, a class of citizens who have preserved some remains of their fortune and credit, as well in the islands, as in the provinces of the Peloponnesus, and of continental Greece.

Relying on the noble sentiments of this class, I am persuaded that the patriotism of the Greeks will furnish to the government the means of giving, for a short time, to the soldiers and sailors, bread and munitions of war; and of obtaining the services of both of these classes, (which the safety of the state requires,) without any other remuneration for the present.

When the government, by the aid of the allied powers, shall have introduced order into its finances, and fully developed the national resources, it will hasten to repay the double debt which it will now have contracted; first, it will pay off in specie these soldiers and sailors, who may have commenced this new campaign, receiving only bread and the munitions of war; secondly, it will repay to the lenders the sums, which they may have advanced, unless they shall be willing to receive only the interest for such time as they can conveniently spare the principal.

The decree herewith, gives sufficient information respecting the proposed establishment.

I have but one observation to add. The benevolent interest, of which Greece has been the object, since the commencement of the present contest; the favors she has received from the numerous subscriptions which have been raised in Europe, to relieve her sufferings; and the wishes which have been cherished for her safety;—encourage me to hope, that foreign capitalists will not decline the satisfaction of becoming, in this decisive epoch, interested in the national institution formed with the views which have just been explained.

Agina, 2—14 Feb. 1828.

The President of Greece;

(Signed) J. A. CAPODISTRIAS.

The Secretary of State;

(Signed) S. TRICOUPI.

The President of Greece after having consulted the Panhellenium, decrees:

Art. 1. A National Bank is instituted.

Art. 2. The funds of this bank are composed of different sums, which stockholders shall pay into it, to receive interest at the rate of eight per cent per annum.

Art. 3. Such citizens, as can only contribute to the formation of the National Bank by placing at its disposition produce, the sale of which can be effected abroad, may deliver it to the directors of the bank, who will credit the lenders with the sums corresponding to the value of said produce.

Art. 4. The deposits in the bank are for one year.

Art. 5. After this period, those of the stockholders, who wish to withdraw their capital, in whole, or in part, may do so; and for this purpose they will formally demand it of the directors a month before they wish to receive it.

Art. 6. After the expiration of this period, the notes given by the directors will be received without discount in payment of the revenues of the state; and they will have in the mean time the right of security by mortgage on the government property, agreeably to the decree to be published respecting such mortgage, on the basis of Law No. 51. They will besides be received in payment for national lands, which the government may be authorized to sell by the next congress.

Art. 7. The President of the Financial Department, with two associates named by the President of Greece, are the directors of the National Bank.

Art. 8. A special ordinance regulates the organization of the National Bank and all the branches of its administration.

Ægina, 2—14 Feb. 1828.

The President of Greece;

(Signed) J. A. CAPODISTRIAS.

The Secretary of State;

(Signed) S. TRICOUPIIS.

In conclusion, Mr. Anderson addressed a letter to the President, acknowledging the foregoing communications, and expressing his deep sense of the respectful attention with which his inquiries had been received; at the same time giving assurance, that nothing should be wanting on his part to make a just and favorable representation of the views, developed in the communications submitted to his charge.

The letter to the Society for Elementary Instruction in Paris, was written before Mr. Anderson's arrival in Ægina, and contains the same proposals in substance that are made to the Board; and the circular respecting the National Bank shows, that the President had adopted the principles, on which these proposals rest, at a very early period of his administration in Greece. The National Bank, in its original

design, was a place of deposit for contributions made in the form of a loan to the government, in a season of public exigency. Its primary object appears to be still the same. The support of the army and navy required public-spirited exertions, in the first instance; and now, they are needed for the establishment and support of schools.

And who does not rejoice to see a plan of education, like that developed above, devised for Greece, the birth-place of science and the arts, by one whom Providence has placed at the head of her civil administration? The plan is honorable to him as a statesman; and should the President occupy his post during the seven years for which he was elected to his high office, and carry this plan into full execution, ancient Greece has few names, if any, which will better deserve a grateful remembrance. He proposes to commence with elementary instruction, the benefits of which he desires to extend to all the people; and the Holy Scriptures, in the vernacular tongue, he places among the manuals of the youthful learner. To furnish the competent number of teachers, he determines to open a normal school, and sends, for professors to instruct them, to a respectable Society in Paris, and to one of the National Societies of this country. This is surely an auspicious commencement. It is an attempt to elevate the great body of the common people, and arm them with that power, which consists in knowledge, and which is the safeguard of liberty. And when the collective mind of the nation has begun to feel the impulse, and has commenced the upward march, and higher institutions are demanded; then he proposes to found a University, with the necessary apparatus of preparatory schools.

The design is fraught with national greatness, if it can be executed; for the local situation of Greece, and the intellectual character of its inhabitants, are such, that the combined influence of learning and of the religion of the Bible in that country, when once introduced, will be prodigiously great.

The design, however, cannot be executed at present, without help from abroad. This the government declares, and this must be obvious to every traveller in that land. Greece, with the exception of two or three islands, was far from being rich when the standard of independence was raised, and she has been impoverished in an unexampled degree by the struggles and devastations of an eight years' war. If this design be not executed soon, and ignorance and superstition, of which there is confessedly much in Greece, are allowed to come in for a full share of influence in the settlement of church and state, who can tell what may not occur to

retard the progress of improvement for half a century to come?

Since the return of their Agent from the Mediterranean, the Committee have deliberated very fully in relation to Greece, as a field for such exertions as tend directly to elevate the people in an intellectual, moral, and religious point of view: and they are clearly of opinion, that it is their duty, as almoners of a large body of their fellow-Christians, to render such aid, as will consist with the long-established principles and practices of the Board, the means placed at their disposal for this purpose by the friends of Greece, and the claims of other fields.

The Committee regard themselves as specially called upon to give greater efficiency to that part of the Printing Establishment in Malta, which is devoted to works in the language of the Modern Greeks; and they have resolved upon printing, as soon as possible, a series of school-books, for sale and distribution for the use of schools in Greece. This is too important and copious a subject to be illustrated fully in this connection, and will, therefore, form a separate article in the next number of the Herald. Yet it may be said here, that most of the twenty-five Lancasterian schools, which now exist in Greece, are greatly embarrassed for want of school-books of any kind; and that new and improved books, adapted to the purposes of elementary instruction, are every where and earnestly desired. It is an important fact, too, that the school-books of Greece have always had more or less of a religious character; so that, if new books are introduced into the schools, it is expected that they will, of course, have more or less connection with the subject of religion. Nor, if we proceed in this work, under the direction of that wisdom which cometh from above, have we great reason to anticipate serious hindrances; for we may use the Scriptures, as much as we please, in the composition of our books, and the ground of received doctrines, which is common to the Greek church and ourselves, is itself so broad as to afford much room for Christian effort.* And it is a grand and glo-

rious attempt, and one to which the friends of Greece in this country are providentially invited, to bestow on the Greeks a system of school-books, which shall contribute to the purifying and elevating of their national character, by making the principles of the Gospel an essential part of the general system of instruction.—Considerable funds will be necessary, in order to meet the urgent demands in this department.

The Committee have come to the conclusion, after weighing the subject maturely, that the principles, on which they have long felt it a duty to proceed, and from which they cannot depart, will prevent their loaning, in the manner above proposed, any part of the funds of the Board. The permanent funds evidently should not be vested in foreign securities. And,—considering that the Board depends for its means of doing good on public opinion; that its receipts are obtained from all classes of the community; that its patrons are scattered over a wide extent of country; and that its pecuniary transactions should be perfectly simple in their principles, and manner, and the reasons upon which they rest, so as to be easily apprehended by the great body of its supporters;—the Committee think they should not invest any of the funds placed at their disposal, in the form of a foreign loan; unless this should be requested by donors. It is understood, indeed, that the Greek government has made its proposals, on the same general principles, upon which the directors of most of our Education Societies have preferred loaning to their beneficiaries, rather than giving to them wholly as a charity. Nor is the object proposed a different one from that which the Committee have in view; only a different way of securing the same object is proposed: and should the present head of the Greek republic be allowed to complete the appointed period of his administration, (which cannot but be desired,) there is no reasonable doubt, that the terms proposed by the government would be faithfully complied with. There are, however, liabilities in such a measure, which individuals might properly incur, but which a society, situated as the Board is, should avoid.

The friends of Grecian improvement are, however, assured, that the Committee will cheerfully afford every facility in their power to such benevolent individuals, as may be disposed to assist the President of Greece, by means of a loan, in his admirable scheme of national education. And any information on the subject, not contained in this article, and within their knowledge, they will gladly communicate in reply to particular inquiries.

The proposal for sending young men into Greece to assist in educating teachers, seems

* See a work entitled "The Present State of the Greek Church in Russia, or a Summary of Christian Divinity, by Platon, late Metropolitan of Moscow;" translated by Dr. Pinkerton, one of the Secretaries of the British and Foreign Bible Society, and reprinted at New York in 1815. Professor Bambas, who is a competent judge, told Mr. Anderson, at Corfu, that this work correctly expresses the doctrines professedly received by the Greek church. The work of Platon has become a text-book in the Ionian Islands, and is likely to become a text-book, also, in Greece.

to be so far connected with that of a loan, that the Committee will probably think it their duty to defer sending them, (even if the suitable men can be obtained,) till the disposition of the community to afford aid in that particular manner is ascertained. Three or four are requested. They should be young men of rare endowments:—not sanguine, not phlegmatic, not disputatious; possessing a large share of humility, patience, and common sense; well acquainted with their own language; apt at learning other languages; competently versed in arithmetic, geography, astronomy, history, and the Lancasterian method of instruction; deeply conversant with their own hearts and the Gospel; and thoroughly and discreetly pious.—A few such men will be wanted in connection with some other parts of the great system of moral and religious instruction, in which the Board has engaged, even should they not be required for Greece; and the Committee would be happy, could individuals of this description be recommended to their notice.

To complete the design of the present statement it should be added, that the Committee have formed distinct plans of beneficent operation in Greece in accordance with their customary methods of proceeding—besides the one mentioned in connection with the press,—which will be submitted to the patrons of the Board as soon as some preliminary arrangements have been made.

The subject of education in Greece, so far as the present government of that interesting country is concerned, is now fully explained, for the use of all who desire information on that point. The facts in the possession of the Committee, which illustrate the state of the people, in respect to intelligence, morals, and religion, and their disposition to avail themselves of advantages for improving their minds and hearts, when placed within their reach,—must be deferred for the present.

The whole is cheerfully submitted to the disposal of an all-wise Providence, which has heretofore interposed marvellously for the political emancipation of Greece, and has surely afforded some most cheering tokens in respect to the future. These tokens, however, are like the bow in the clouds, a luminous object on a dark surface; and the friends of Zion are entreated not to forget the Greek people in their approaches to the throne of grace. The aid which they now solicit prefers a higher claim to the man of reflection and true benevolence, than those sufferings of theirs, arising from nakedness and famine, which lately pleaded so effectually with the whole civilized world.

Choctaws.

LETTER FROM MR. JEWELL, ASSISTANT
MISSIONARY, DATED OCT. 12, 1829.

Schools for teaching the Native Language.

THE prevailing desire manifested by the Choctaws to learn to read their own language, were noticed at pp. 12, 20, 22, of the last number. The following is the history of one attempt to establish schools for this purpose, and the result. The schools were in the southeastern part of the nation. If a similar feeling should prevail over the nation and be permanent, it is easy to see that the Choctaws would soon be a nation of readers.

Until the first of July, 1828, the people manifested the greatest indifference, not only towards religious instruction, but also towards learning to read their own language. About that time, a few, living on the opposite side of the creek, about three miles from this place, requested that we should come over and teach them occasionally, as we had opportunity. We therefore established a Sabbath school; and upon a subsequent request from them we instructed one half day during the week. Sometime afterward I requested a young man, named Lewis Congar, who had been at this school about two years, and could read his own language very well, to take the charge of a school there, and also to teach others who might wish to learn. He commenced teaching, under our superintendence, the second week in February, with eight scholars. They soon became quite interested in the school, and their books occupied most of their time when at home. Six of them had attended our Sabbath school during the summer and fall, and soon after the commencement of this school became able to read intelligibly. This had a happy influence on the minds of others, and they soon requested that the same young man might extend his instructions to two small villages on the Chikasahe: one about 12 miles, and the other about 16 from us. He was accordingly employed to teach four half days in each week, and to divide his time as equally as possible, between the several villages. The anxiety to learn to read soon became general, and the schools increased rapidly; so that by the first of July they numbered about 90 scholars.

While the young man, just mentioned, was a member of the school at Emmaus, and a short time before he commenced teaching, we thought we discovered something like seriousness on his mind, and on that of an older brother. Some time in March, these two young men, with another Indian, came to Emmaus for the express

purpose of receiving religious instruction. They had been at the pains of procuring an interpreter to come with them, as they knew we had none at the time. I conversed with them at considerable length. Two of them appeared considerably impressed. From this time they frequently called to inquire more concerning the things which pertain to the salvation of the soul. They were not, however, so deeply impressed as we could have wished. About this time one thing occurred deserving of notice. In the village where one of the schools was taught, some vicious men from the neighboring white settlements assembled on Saturday night, bringing with them a quantity of whiskey, for the purpose of drinking, dancing, and other base conduct. The teacher was present, as in rotation he taught the school at that place Saturday afternoon and evening. He was invited to join them, which a short time before he would have been more than willing to do. But he now refused, and also objected to any of his scholars joining them, because he thought the conduct wrong in itself, and because it would be a violation of the Sabbath, which would dawn before they broke up. He told them that those who were engaged in learning to read the word of God, whatever others might do, should try to keep the Sabbath; and that, unless those of his scholars who belonged to that village would refuse to join in the present scene of wickedness, he would remove the school from them to a village four miles off, and all who wished to continue to learn must go that distance, for he could not consent to teach in a village where the people practised such wickedness. Both himself and his brother have persevered in their regard to the Sabbath ever since.

Beginning of Attention to Religious Instruction.

The statements which follow relate to settlements about 20 miles east of Goshen. The young man who has been mentioned as teaching the native schools, and his brother, were the first who seriously inquired after the way of life. Others soon after had their attention directed to their spiritual welfare by the meetings at Goshen. This prepared the way for other meetings.

There was a meeting on the Chikasahe river, towards the upper part of the settlement, in July, which by reason of sickness I did not attend. Mr. Wright and Mr. Gage were there, and their feelings were much tried at the almost total indifference which the people manifested towards the Gospel. Some of them went but a short distance from the meeting, and danced most of the night. On the 20th and 30th of August, we had another, about four miles further down the river; it commenced

on Friday evening and continued until Monday morning. When we arrived in view of the place, we discovered a large collection of people, and many of them engaged in a *ball play*, their favorite game. I had before learned that they intended playing on that day, and then to lay it aside. We found a few, but mostly those who had taken the anxious seat at Goshen, who were not engaged in it. Soon after we had arrived the teacher of the school, before mentioned, and his brother, commenced singing from the Choctaw hymn book. The people began immediately to collect around them, and not a few who were playing at ball threw down their sticks, and came either to hear or join in the singing. The successive meetings during the next day were very still and many seemed serious. On Sabbath morning prayers were held as usual at sunrise: many of the people had gone, but still a goodly number were present, probably 200 or more. When the public exercises commenced, at 9 o'clock, every eye appeared to be fixed, and an almost universal stillness prevailed. A solemn attention was given during both discourses; after which some natives addressed the people, and others prayed with much apparent earnestness. The meeting at night was still more interesting, several more came forward as inquirers. After prayers on Monday morning the meeting was closed. It was found that about 90 in all had taken the inquirers' seat during the meeting.

Four weeks from that time we had another meeting at the same place, which commenced on Saturday, and continued until Monday morning. There was evidently an increase of feeling in the interval between the meetings. The Spirit of God appeared to be in the midst of the people from the commencement. An unusual stillness was perceptible, a fixed attention, and a spirit of prayer. There was much interest manifested during the whole meeting. More than 30 took the inquirers' seat, and one, we hope, experienced that change which is necessary unto salvation. On the next Sabbath we had another similar meeting, at which there were a dozen more inquirers. Besides the public meetings, every opportunity for private conversation has been improved, and these have been many. Since we have had an interpreter, scarcely a day has passed, when I have been at home, when more or less Choctaws have not called upon us, and most of them for the purpose of being instructed.

EXTRACT FROM A LETTER OF MR. WILLIAMS, DATED AT AI-IE-HUN-NA, OCT. 10, 1829.

Progress of Religion near the Station.

Most of the Choctaw converts, whose characters were given, at pp. 321-4, last volume, be-

long to the settlement where Mr. Williams resides. Of course there is a religious community there capable of exerting considerable influence. It is of this settlement that Mr. W. writes.

You will be gratified with the assurance, that the religious prospects in this neighborhood are still of the most cheering nature. I think I can say, that the good work continues. I have sometimes felt no little anxiety, on account of being so much absent from my people, as I necessarily have been the season past. But the Lord has taught us that he is not dependent on such an instrument as I am. He has seemed to call me away on several occasions; but I have uniformly found, on my return, that religious worship had been kept up on the Sabbath and at other times by the natives, as usual, and well attended; and that others were concerned about their souls and wishing to come over on the Lord's side. Since our meeting in July, about 50 persons belonging to this little clan have taken the inquirers' seats; and I must add, that for a considerable number I do entertain hopes of their having passed from death unto life. While it is true that a number of individuals have betrayed a want of deep feeling, it must be said to the praise of sovereign grace, that most of them have begun to call on the name of the Lord. Some of those who now appear the best had been the most desperate characters; except that we were permitted to hope that special prayer offered in their behalf would be heard; which I trust has been the case.

This is the general appearance of things in this settlement. You are doubtless informed by my brethren of the prospects in other parts of the nation. In view of what the Lord our God is doing for this people, we are amazed, and are called upon, as it were, to stand still and see the salvation of God.

From a letter dated Nov. 16, it appears that the missionaries are still rejoicing in the change which the Lord is permitting them to witness in the people around them, and in the continued evidence which is given, that many souls have been born again. The meeting house which the Choctaws have erected for themselves, and in which Mr. Williams wrote the letter, is near Yok-nok-cha-ya. The Synod, of which the missionaries in the Choctaw and Chickasaw nations are members, had just closed its annual meeting at Mayhew. The additions to the church mentioned here were included in the number given in the survey, p. 11.

I write a line from an interesting spot—the place where six or seven years ago I witnessed the abominations of the land practised during the night, and where,

last June, the preaching of the word was attended by a most wonderful effusion of the Spirit—where a large house has since been erected for the worship of the living God. In this house I sit at the close of a very interesting meeting, while a number of pious Choctaws, unwilling to leave the place, are remaining to sing the songs of Zion.

This meeting, so closely following the meeting of the Synod, furnished an opportunity for a considerable number of clergymen and other Christian friends to meet and worship with their red brethren in this forest. I have neither time or ability to give you an adequate view of the interesting scenes which we have witnessed. Yesterday 29 Choctaws entered into covenant with God and his church, and sat down, with about 50 others of their own people and many of them white brethren and some Chickasaws, at the table of their dying Lord.

Indians in New York.

EXTRACTS FROM A LETTER OF MR. SMITH,
DATED AT CATTARAUGUS, NOV. 6TH,
1829.

Intercourse with the Heathen Portion of the Tribe.

ALTHOUGH many of the Indians reject Christianity, and would not be thought to have come in any degree under its influence, yet it is very obvious that their system of belief and their principles of action have been very much modified by it. Mr. Smith remarks—

In one of my visits at the house of a heathen chief, he gave me his views of religion as follows. "We must love and obey God. We must love our fellow men, and do them all the good we can." I told him that Christianity required this, and also informed us of a way, by which we might be saved. He said he prayed to God daily, and loved to do thus. To the question, Do you pray to Christ? he made no reply. I told him, that I had found Christ and his religion to be so good, that I desired all men might do the same. I desired that he would make trial of Christianity; that he would pray to Christ with all his heart for pardon and salvation, and attend religious meetings, that he might know more with respect to the Gospel. He thanked me for my visit, but wished to ask one question: "If Christianity is so good, why do professors of religion in this place disagree with respect to their chief?" I replied that it was the want of the spirit of Christianity that made difficulty in the church and out of it, and urged him to go to Christ, that he might know by his own experience the excellency of the Gospel.

About a month since, I visited a young woman belonging to a heathen family, who was confined to a sick bed and unable to speak. While her physician was preparing some medicine, she made signs to have me come to her. After speaking to her respecting the way of salvation, I requested her to raise her hand, if she wished to have an interest in Christ. She instantly raised it with an expression of peculiar earnestness in her countenance, and then signified her desire that I should pray with her. She has since recovered her health, and attended meeting on the Sabbath. She says she loves the Saviour and intends to serve him as long as she lives. She came a few days since to the mission house, and said she should be glad to attend school, but it was doubtful whether she will, on account of her want of the means of supporting herself while there.

It is supposed, that on account of the early frosts, there is not half of a common crop. For this reason we fear that the school during the winter will be small. We have been informed this morning, that some of the heathen party on this reservation have engaged to send their children to school. We hope there will not be wanting means for their support.

Efforts to Suppress Intemperance.

At p. 216 of the last volume it was mentioned that a temperance society had been formed by the Indians at Cattaraugus, which embraced about 40 of the Indians, who obligated themselves to abstain entirely from the use of intoxicating liquors. It may be hoped from the fact stated in the following paragraph, that they will adhere to their resolution.

The cause of temperance is here evidently advancing. Some months since, the Indians passed a law, forbidding any one to bring ardent spirits within the reservation. A white man who resides near the reservation, and has taken land of the Indians to cultivate, about a week ago brought on a keg of whiskey, with which he intended to perform his harvest. The Indians discovered it, and notwithstanding his remonstrances, poured the whiskey upon the ground before his eyes, and then delivered to him his keg, saying, that if he ever brought it there again filled with whiskey, the whiskey would not only be spilt, but the keg destroyed.

State of the People on the Alleghany Reservation.

This portion of the Senecas, amounting to about 400, have no missionary or teacher residing among them. A large portion of the people are very desirous of instruction for themselves and their children, but a majority of the chiefs, being

still opposed to all innovations upon the ancient opinions and customs of the tribe, will not permit the establishment of a mission or a school on their lands. Many of the Christian party often attend meetings at Seneca or Cattaraugus 25 or 30 miles distant, and have joined the churches there. The missionaries often visit them and give them such instruction as circumstances permit.

A few weeks since I visited the Indians of Alleghany, and spent several days with them. Within an hour after my arrival, about fifty persons assembled for religious worship. A larger number attended the meetings which I afterwards appointed. About an hundred and fifty came together upon the Sabbath. The neighborhood which I first visited appears to be as much under religious influence, as any neighborhood with which I am acquainted. I am informed that there are eleven persons on this reservation, who have made a public profession of religion, seventeen others who hope that they have passed from death unto life, and twelve others who are anxious for their souls. Their condition is truly interesting. I think it is very important that they should have a missionary residing among them. They are peculiarly exposed to the influence of error. They cannot have a school established among them at present, on account of the opposition of the heathen party. It is probable, that the Christian Indians will send their children to Cattaraugus for instruction. Some of them have already spoken to us upon the subject. They are able, I conclude, to support their children at school, and the expense of supporting them at Cattaraugus will be nearly the same as at Alleghany.

The state of things among the Indians is fluctuating. At one time our hopes are raised, at another they are blasted. Thus are we taught our dependence upon God and our need of divine influence. In all our ways, we would acknowledge the Lord our Redeemer, that he may direct our steps.

The remarks contained in this last paragraph are doubtless true respecting any people among whom exertions are made which are designed to work a great change in their habits and character. Some suppose, because the character and habits of the Indians are not changed immediately on the effort being made, and every improvement of civilization is not adopted as soon as offered, that, therefore, all efforts are hopeless. But does any thing in history warrant the expectation of such a sudden change from the barbarous to civilized habits? Was any people so changed in one generation? Every civilized and Christian nation has arrived at its present state by a very tardy advancement.

Proceedings of other Societies.

FOREIGN.

TWENTY-FIFTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

Some account of the annual meeting of the society, with the receipts and expenditures, was inserted at p. 351 of the last volume.

Issues of the Scriptures in Various Languages.

The issues from the depository have amounted to 365,424 copies, being 29,154 more than in the preceding year.

It is stated in the appendix, that there were issued in Great Britain, in the twenty-fourth year, 164,193 Bibles, and 201,231 Testaments—purchased and issued for the society in foreign parts, during the same period, 221,059 Bibles, and 293,228 Testaments—total issued on account of the Society from its establishment, Bibles, 2,421,410; Testaments, 3,697,966—Grand total, 6,119,376.

Of the Bibles and Testaments issued, 1,993,690 Bibles and 2,095,019 Testaments were in the English language; 105,638 Bibles and 169,320 Testaments in the Welsh; 83,53 Bibles and 348,060 Testaments in the French; 50,850 Bibles and 136,650 Testaments in the Spanish; and 49,409 Bibles and 101,320 Testaments in the German. The remainder were in various other languages and dialects of Europe, Asia, Africa, and America.

Summary of Languages and Dialects.

In which the distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the British and Foreign Bible Society, either directly or indirectly; viz.

Reprints	42
Re-translations	5
Languages and dialects, in which the Scriptures have never been printed before the institution of the society	62
New translations commenced or completed	36
Total,	145

Bible Societies throughout the World.

The report represents the auxiliaries, branches, and associations as having proceeded through the year with great unity and efficiency. To the list of the preceding year there had been added 121 new societies.

In Great Britain, connected with the society there are 266 auxiliaries, 384 branches, and 1565 associations, of the last of which above 600 are conducted by ladies; in Ireland, connected with the Hibernian Bible Society, 70 auxiliaries, 267 branches, and 254 associations; in the colonies and other dependencies, 34 auxiliaries, 37 branches, and 19 associations; in the United States, connected with the American Bible Society 690; on the continent of Europe 557; which make a total of 4133. If to these be added 289, connected

with the Russian Bible Society—previous to its partial suspension, and still probably in existence, though in languid operation—and some others in Europe and America, and in countries partially recovered from paganism, the grand total will probably exceed 4,500.

Conclusion.

On what, in concluding their report, shall your committee attempt to fix your attention, for the purpose of exciting your gratitude, and encouraging your further exertions? Shall they bring before you the places which have been explored? Shall they lead you through the lanes, the streets, the alleys, the garrets, the cellars, of this vast metropolis, and of other crowded cities and towns? Shall they take you to the villages and sequestered hamlets? Shall they ascend the mountain-tops of Wales, of Scotland, of various parts of Europe, and the other quarters of the world? Shall they cross to the sister Island; and visit the cabins of the poor, but warm-hearted, peasantry? Shall they enter the schools at home, both the daily and the Sunday; those in France, in Prussia, in Greece, in Smyrna, in India, in Persia, in South America, in Mexico, in the West Indies, and in North America? Shall they board the vessel returning from, or proceeding on, its distant voyage? Shall they ask admission to the barrack of the soldier, the prison-house of the transgressor of his country's laws, the asylums of want and misery? In short, to what abode of man can they direct your eye, but the volume which you circulate has been granted an entrance? Doors of every kind have been opened before you: a welcome has been given to your messengers; and every thing invites a zealous continued exertion. But, how many are the places still unexplored, and how imperfect have been the inquiries in others, whether the Scriptures are wanted? The things which are behind must only be remembered to awaken gratitude; and then be forgotten, in the vast prospects of labor which are yet before you.

After mentioning, as grounds for encouragement, the past prosperity of the Society, the increasing spirit of prayer and activity in behalf of this and similar institutions, and the ample basis of the Society, securing the confidence and co-operation of all the friends of Christ, the committee proceed.

But are there no barriers raised? Have no hindrances occurred? Has the bright scene never changed? Your committee have not dissembled the painful fact; but, instead of suffering their hands to hang down, instead of growing weary in well-doing, they have put the question to themselves, and they would put it to others. Who shall be wearied first—they who would resist the circulation of the sacred volume, or they whose desire it is to promote it? The answer which they anticipate is one expression of determined perseverance.

But are there no other barriers but such as men, in their impotent wrath against the divine volume, attempt to raise? Are there no circum-

stances where Providence forbids a further advance at present? For Siam has it been said that nothing can be done, because in the Siamese tongue the Scriptures exist not as yet? Of the inquiring Greek has it been said, that, at present, he can obtain no Bible? Your committee would remember who gave wisdom and skill to a Morison and a Marshman, to surmount the difficulties of the language of China, once deemed insurmountable; and they would wait and pray that he would send forth laborers into this department also: and they would charge all, as well as themselves, still to recollect, that *nothing is too hard for the Lord. Who art thou, O great mountain?—thou shalt become a plain.*

Last of all, let the VOLUME itself, in its many forms, if it be possible, be presented before you. Let the truths which it contains be considered. Let its universal adaptation to the wants and the miseries, the joys and the happiness of man, be remembered. Let the question which it contains be revolved—*Do not my words do good to him that walketh uprightly?*—and then say, should not joy and thankfulness possess your inmost souls, when you remember to how many of the family of man you have been the honored instruments of conveying it? And when you further recollect the multitudes who yet want this holy book, say, Is it a time to fold your hands? Is it a time to relax? Is not the commandment rather—*Go forward!* Should you not say, *In the name of our God we will set up our banners: through God will we do great things?*

Circulation of Bibles on the Continent.

Most of the Bible Societies on the continent of Europe are so connected with the British and Foreign Bible Society, that it is difficult to view them and their operations separately from the operations of that noble institution, the manufactory and storehouse of Bibles for all nations. A few of the principal facts relative to the number of copies which have been put in circulation by different societies and individuals will be given.

France.—Professor Kieffer, the agent of the British and Foreign Bible Society at Paris, has issued 60,025 copies during the last year. Depositories have been opened in various places, and 3,000 New Testaments have been received with gratitude by the elementary schools. The Paris Bible Society distributed 12,077 Bibles and Testaments, during the last year: making 103,751 copies since its commencement.

Switzerland.—Six societies have distributed 274,163 Bibles and Testaments, since their formation. There are other societies in Switzerland in active operation.

Germany and Prussia.—The number of Bibles and Testaments distributed by many important societies in these countries is not mentioned, though they are said to have been in more active operation than at any former period. The societies, the results of whose operations, during the last year or from their commencement, are mentioned, have distributed 623,002 Bibles and Testaments.

Denmark.—The Danish Society has not yet consented to circulate the Bible without the Apocrypha. This is the fact, also, with many of the societies in Germany and Prussia. The issues mentioned are 143,810 copies.

Norway.—The number of Bibles and Testaments mentioned as distributed during the last year, is 19,900. The translation of the New Testament into Norwegian Laponian is in progress.

Sweden.—The number of copies reported as distributed in this country is 107,800.

Russia.—About 26 079 Bibles and Testaments, mostly in Swedish and Finnish, have been distributed.

THIRTIETH REPORT OF THE RELIGIOUS TRACT SOCIETY.

The anniversary of this society, with its income, expenditures, and issues of publications, was mentioned at p. 351 of the last volume.

Notices respecting different Publications.

The large works, mentioned among the society's publications, in the report of last year, (vol. xxv. p. 129,) have been nearly completed, and some of them put in extensive circulation. Others of a similar character have been added, among which are *Catechism of Scripture Knowledge*, *Sermons to the Aged*, and Judson's *Scripture Questions*. Funds have been furnished gratuitously by friends of the society for stereotyping, during the past year, *Keith's Evidence of Prophecy*, *Boston's Fourfold State and Crook in the Lot*, *Dorney's Contemplations*, *Shaw's Immanuel*, *Serle's Christian Remembrancer*, and *Orton on Eternity*.

The number of new publications, of all kinds, issued by the society during the last year, is 181; making the whole number of different publications, now for sale by the society, 1141.

One friend of the society has distributed, in London, during the year, 60,000 of its publications; and the same individual, with other agents, has distributed nearly 200,000 hand-bills, and 430,000 tracts at the pleasure fairs in and near that city. Tracts and hand-bills to the number of 150,000 have, during the year, been given to persons found violating the Sabbath. The Christian Instruction Society of London have distributed 21,000 tracts and 72,000 hand-bills. The whole number of publications circulated in Ireland, at the expense of the society, during the last year, is 118,000; and 100,000 have been voted for general circulation in that island during the current year.

Tract Societies on the Continent.

Societies for printing and circulating religious tracts are forming and going into vigorous oper-

ation in all parts of Europe, where such methods of disseminating a knowledge of divine truth are tolerated. The *Paris Tract Society* has distributed not less than 300,000 during the year; and other societies in France have distributed nearly 50,000 more. The society at *Lausanne*, in Switzerland, has printed 58,950.—In *Germany*, the Lower Saxony Society has circulated 142,187 tracts during the year. Its publications from its commencement amount to 503,753. Other societies in that country are actively engaged in the same work.—In *Denmark*, 198,000 of 42 different tracts have been printed, of which 114,724 have been distributed.—In *Poland*, missionaries have distributed about 10,000 tracts.—A society has lately been formed in Norway, for publishing religious works, and large editions of several have been issued. The Religious Tract Society of London have authorized them to translate eight of their tracts and print editions of 5,000 at their expense.—In *Sweden*, the Evangelical Society of Stockholm has issued since 1809, 2,101,488 copies of 70 different tracts.

OPERATIONS OF THE CHURCH MISSIONARY SOCIETY IN THE MEDITERRANEAN.

THE objects pursued, or proposed, by the Church Missionary Society, in the Mediterranean, are explained in the Instructions given to the Rev. William Jowett, a few months since, in view of his contemplated return to Malta. From these, which have been published in the London Missionary Register, such portions are extracted as throw most light on the state and prospects of that interesting portion of the world.

Survey of the Mediterranean as a Sphere of Missionary Labor.

In considering the present condition of the Mediterranean as a sphere of missionary labor, the Committee would observe with respect to MALTA, hitherto the head-quarters of their missions and the point of support to all their more distant efforts, that, in the present unsettled state of the surrounding countries, and under the uncertainties which hang over the future, they cannot but be thankful for the many advantages afforded to their exertions by the secure footing obtained in that island. In these advantages various other societies participate with our own. It is well known, indeed, that our country possesses that territory under restrictions not favorable to the free efforts of Christian love and zeal among the inhabitants of the island itself; yet even in this respect, symptoms of improvement are not wanting. The single fact, of the Roman Catholic priesthood having been made amenable to the civil power, affords great encouragement to look for a better state of things, from the influence which it will assuredly have on principles and morals. The reformation of other evils by the government, and the countenance shewn to education and the cultivation of the Maltese tongue, are indi-

cations full of promise. The Scriptures have, indeed, been hitherto shut out of the schools; and the translations of the Scriptures, now so happily in progress under your own eye and with your own labor, has been discontinued by the Roman Catholics: but both difficulties will doubtless yield, in due time, to the overruling hand which governs all things. The committee cannot but rejoice that the Maltese language has been fixed by their late translator, Mr. Vassalli; and that it is now cultivated for religious purposes—prayer being offered daily to the throne of grace, and the praises of God daily ascend, in that tongue; while it will serve as an easy introduction to the Arabic spoken throughout the whole extent of North Africa.

In the Ionian Islands this society has, as yet, formed no establishment. Your visit to them, in 1816, prepared the way for that of Mr. Hartley, who spent among them, with much encouragement in his exertions, nearly the whole of the year 1825. They have long enjoyed the labors of the Rev. Isaac Lowndes, of the London Missionary Society; and, latterly, other instructors, both male and female, have been established there, with the more particular view of promoting education. The Greek Scriptures and tracts have been abundantly distributed: the New Testament, in Albanian, has also been published. Public preaching has been allowed; and encouragement is given, under the British authorities, to prudent efforts for the greatest good of the people.

To Greece, the eyes of benevolent and pious men are very generally directed; while the Christians of the western shores of the Atlantic seem disposed to enter into a holy rivalry with those of Great Britain and the continent, in promoting its intellectual and religious renovation. In the circulation of the Scriptures and other books, in the promotion of education, and even in the public preaching of the Gospel, your coadjutors Mr. Hartley and Dr. Korck have been enabled successfully to exert themselves. Mr. Hartley has been listened to with a degree of candor, which, under all circumstances, could scarcely have been expected. Symptoms of partial opposition to our plans of education have discovered themselves; but the great body of the people, with the president and other men of influence, receive and cherish them with thankfulness.

Of the Turkish empire it may be said, that if there were any thing which might be regarded as a shaking of the nations, that is now seen for a thousand miles all round Constantinople—the one great political stay and refuge of the Mahomedan imposture. If Mahomedan governments are made to crouch under Christian, they will be compelled to remove the sword from the neck of converts; and, were there no other reason but his daring and fierce enmity to Christ for expecting, if not the present extinction of Mahomedan power, yet the withering of its infidel and cruel arm, Christians feel assured that, sooner or later, such a fate awaits that delusion. In the mean while, of the four languages chiefly in use among Mahomedans, three—the Arabic, the Persian, and the Tartar—are and have been widely instrumental in making known the Scriptures; and, recently, the Turkish itself has been turned to the best account in the same manner. The Turk, oppressing and extorting from those around him while he smokes at his ease, may despise the

proffer of the Scriptures; but the Turk mortified and in confusion, may open his eyes with interest and amazement on the invitations of the gracious Saviour to the weary and heavy laden.

The bitter persecution raised against the American missionaries and their converts in Mount Lebanon, and which has, as already noticed, driven them for a season from their labors, is so far from discouraging as to the future, that it rather indicates the powerful working of truth in Syria. The Scriptures were read and expounded to many in Arabic, and with the manifest blessing of God; and schools for both boys and girls were in successful progress. It may be reasonably expected, that it will not be very long before these benevolent labors shall be renewed and enlarged.

In the Holy Land, there is a manifest gathering of Jews from Poland and Germany. Scriptural pilgrimages are supplanting idolatrous; nor will Jerusalem cease, in all probability, to attract to it the steady and efficient regard of enlightened Christians, while it shall continue to need, as it now does, their sympathy and their aid.

With the exception of a missionary from the Wesleyan Society at Alexandria, there are at present no other laborers in Egypt but those from this society. By them, and by other missionaries in former years, following yourself in your journeyings in that country, many copies of the Arabic Scriptures and tracts have been distributed: new ground has been opened by your associate, Mr. Lieder, in the Faioum: all our investigations shew that the Copts, the native Christians of these regions, are both numerous, ignorant, and poor: their low condition is, indeed, a strong appeal to the charity of all who can contribute to their relief. The dominant power in Egypt, though Mahomedan, is exercised with more liberality than in other parts of the Turkish empire. Egypt is important in missionary plans, as the key to Arabia and Abyssinia.

Egypt is the key to Abyssinia, not, as yet, by opening access to it through the regions which lie immediately between the two countries; for they are, at present, too wild and barbarous to afford a safe passage to Europeans; but by way of Jidda or Mocha, on the eastern coast of the Red Sea: the passage from Mocha, in particular, being short and easy across that sea to Massowah in Abyssinia, while at Mocha a British agent is stationed; and thus the means both of communication and protection are not distant from missionaries endeavoring to establish themselves in Abyssinia. The remarkable circumstances which drew attention to that country need not be here repeated. Of its present condition, the Committee have no very certain information; but in the instructions already alluded to, as recently delivered to their missionaries, the views of the society with reference to that country are sufficiently developed. Some obstacles, out of the control of the Committee, have retarded the attempt to establish this mission; but as Mr. Kugler arrived at Cairo, from this country in the middle of May, and it was the intention of Mr. Gobat and himself to set forward in the present month, it may be hoped that they have already turned their faces toward that interesting region. They will have been preceded, and will be heartily welcomed, if he still live, by the young Abyssinian, Girgis; whose heart is bound to

them, there is reason to believe, by the strongest tie which can unite man to man—the reception of spiritual benefit through them: and they will carry with them the best present which one Christian land can make to another—the *Word of God* in its vernacular tongue.

Of the states of North Africa, in respect of their intellectual and moral condition we know but little.

Of the four great continents of the globe, Africa is the lowest in the scale; and, of the four quarters of this continent the northern is the lowest in respect of Christian and moral advantages. On the eastern side, through Egypt and Abyssinia, somewhat seems likely to be accomplished: on the western, the labors of Christian missionaries have not been in vain in the Lord: on the south, at the cape, there has long been a nucleus of growing civilization and Christianity; but, on the north, there are these TEN great evils, all in operation, almost without any counteracting influence: Mahomedanism—paganism—barbarism—habitual wars—slavery—almost impenetrable deserts—unknown languages—the want of ancient and modern history, or accounts of travellers, to guide our steps—dangerous climates—want of a British footing, nay, even of a European footing, a single step beyond the regencies of Tripoli, Tunis, Algiers, and Morocco.

Each of these evils may exist, in a great degree, in the other three quarters of Africa: but, from the north, they present the most combined mass of impediments to missionary undertakings.

After stating, that the acquiring of information, is one general object of Mr. Jowett's mission the Instructions go on to speak in regard to

The Propagation of Christian Knowledge.

The opinions which are advanced upon the means of doing this, are entitled to great weight, on account of the long experience of the society from which they emanate.

In reference to the propagation of Christian knowledge—by means of the press, journeys, and education—the Committee cannot but observe, that the press has already attained a degree of influence beyond expectation. The number of languages in which it is now made instrumental of good—the variety of books and tracts already in circulation—the readiness, varying indeed with times and places, for their reception—and the opening which the progress of public events is continually furnishing for more extended circulation—all these facts demonstrate the value of this branch of our measures.

In your various JOURNEYS, although, from the newness of language, and the ignorant state of the different countries which you were one of the first to visit with such objects as those of the society in view, much immediate fruit was not to be expected; yet the Committee perceive, with pleasure, that personal acquaintances were formed, which prepared the way for the visits of your associates and fellow-laborers, and which they have been enabled to extend.

It may be remarked, that these two means of diffusing Christian knowledge have an important mutual bearing. The press has furnished the means of rendering journeys profitable; which

very journeys have been suggested by the accumulation of such means of usefulness as the press supplies. The journeys of your brethren in Greece, Syria, the Holy Land, and Egypt, subsequent to your own, have added largely to the stores of information, while they have contributed greatly to the circulation of Christian knowledge.

The third chief means for the propagation of Christian knowledge, the EDUCATION OF NATIVES, has made rapid strides within the last few years; but, as yet, this instrument of good is not in vigorous action beyond the boundaries of the Ionian Islands and Greece. If, however, education shall continue to advance in those countries, its progress there will have important influence on their neighbors. In Syria, efforts have been made by our American brethren; and with success, until the obstacles opposed to their work, and even their personal danger, obliged them to relinquish that country for a season. In Egypt, the society's missionaries are sowing the seeds, the Committee trust, of a future harvest.

There is one means of propagating Christian knowledge, specially appointed of God, and on which, in proportion as it shall be employed with wisdom and in faith, a peculiar blessing may be expected—the PREACHING OF THE CROSS. Preaching, however, under the present circumstances of the whole mission, must, probably in most cases, be almost confined to what may be denominated “conversational preaching,” in which the missionaries, whithersoever they go, speak to all men, as proper opportunities offer, as being ambassadors of Christ and ministers of reconciliation.

Europeans, however, of different nations, resident in various places which you and your brethren have visited, or where you or they have resided for a season, have gladly received your ministrations; and, in some instances, the most important results appear, through the divine blessing, to have followed from these labors. and, latterly, your associates, Mr. Hartley, in some of the churches of Greece, and Dr. Korck, in his school addresses, have been enabled publicly to declare, among the Greeks, that Gospel, to the simplicity and purity of which it is our most earnest desire to aid in recovering that interesting people; but the Committee are assured that you will all watch every favorable opportunity for preaching, both among those who profess to receive the Gospel and those who are yet its avowed enemies, the unsearchable riches of Christ.

Though, indeed, in bringing men to the saving knowledge of God as reconciled in Christ little has yet been done, we have reason to be grateful, that, not among European residents only, but among natives, whether Roman-Catholics, Greeks, Armenians, or Abyssinians, and even Jews and Mohammedans, the society has had the joy, in concurrence with other bodies of laborers, to gather some first-fruits. Among Mohammedans, indeed, almost insuperable obstacles present themselves in countries where the dominant power is under the delusion of that imposture, but, even there, some hopeful cases have occurred.

In conclusion, the society touches on a point, at once of peculiar delicacy, and of special interest.

Direction which should be given to the work of Reformation, in the degenerate churches of the East.

The eternal salvation of the souls of men is the grand object of our hopes and our cares. Whatever has not a bearing, preparatory at least, to this end, can be no fit object of a missionary's attention; and the more direct and immediate that bearing may be, the more entirely will it occupy his mind and elevate his hopes. It has pleased God already to gather some to himself from these regions, by the labors of our missionaries; and others are now, by their means, brought to walk by faith with him in this world. But a difficulty arises here, so far as our course lies among those who are already outwardly members of Christian churches. Whenever the member of a church which holds the main truths of the Gospel, though with a great mixture of error, discerns that error, he is perhaps disposed prematurely to break away from its communion. It requires much wisdom, candor, and fidelity, to guide the conscience aright in such cases. The Committee cannot, however, avoid making one important distinction on this subject. The Roman-Catholic church is entangled in a snare from which it cannot be freed, while it holds the infallibility and universal headship of the bishop of Rome. The Greek, Armenian, Syrian, Coptic, and Abyssinian churches, though in many points far gone from the simplicity and purity of the truth, are not so entangled; and also possess within themselves the principle and the means of reformation, when it shall please God to rouse those churches into action, in their acknowledgment of the authority of the Scriptures. If a conscientious Roman Catholic, on light breaking in upon his mind, might still be content to hold communion with his church in the hope of contributing to its reformation; yet he will be certainly led to feel, if light increase, that the rejection of the supreme authority of the Scriptures and the acknowledgment of an infallible and universal head on earth are, virtually, a rejection of the authority of the Great Head in heaven, because it is the substitution of the authority of fallible and sinful man in the place of that of Christ. A conscientious member of other churches may perhaps with the happiest effect, from the blessing of God, become the means of imparting, in proportion as he himself receives it, a continually increasing degree of the light of truth to the members of his own communion: but it is inconsistent with a full acknowledgment of the authority of the One Sovereign Lord in heaven to hold communion with a church which virtually denies that authority; and precludes itself, by the very nature of its dogmas, from attempting any effectual reformation.

DOMESTIC.

THIRD ANNIVERSARY OF THE AMERICAN TEMPERANCE SOCIETY.

Meeting of the Society.

THE third annual meeting of the society was held at Masonic Hall, in the City of New York, Dec. 30th. S. V. S. Wilder, Esq. of Bolton, Mass. presiding. The report of the Executive

Committee was read by Mr. Hooker, the Assistant Secretary. The meeting was addressed by the Rev. Drs. Cox, Milnor, and Edwards, and by the Rev. J. Leavitt. A collection was taken at the close of the exercises amounting to about \$90.

Abstract of the Annual Report.

Of the report presented at the meeting, the *New York Observer* gives a copious abstract, from which the following particulars are taken.

Agents and Auxiliaries.—The Rev. Mr. Hewitt and the Rev. Dr. Edwards have been employed as General Agents of the society and have labored extensively in the cause. Ten other gentlemen have been employed in temporary agencies in fields of limited extent, four of them for states and six for counties. The General Agents and the editor of the *Journal of Humanity* are the only persons now in the employment of the society, the other agents having been recalled for want of funds.

The Auxiliary Society of Connecticut have had in active service their secretary, the Rev. Mr. Marsh, and several other agents have been employed in that state by county societies. The Auxiliary of New York has employed, with much success, the Rev. Daniel C. Axtell, and their executive committee have undertaken to form a temperance society in every county and town in the state. In Pennsylvania, Virginia, Georgia, Alabama, and other states, agents of local societies have also been at work; and many others could have been employed to good effect by the parent society, if their funds had permitted. The public are now awake, and prepared to attend to the subject. The thirst for information has not been surpassed by that shown on any subject which has ever come before the American public.

Extent and Progress of the Reformation.—Last year there were only four state societies, now there are 11, and arrangements are in progress for forming three more. Last year the report recorded only 222 county and town societies, now there are more than 1,000.

The number of persons in the United States pledged to entire abstinence cannot be accurately ascertained, but is supposed to be about 100,000. The societies are composed of persons of all ages and conditions, and of both sexes; but in every part of the country, young men are in the front rank in this good cause.

Incorporated companies, agricultural societies, agents, contractors, farmers, master workmen in various trades, have in great numbers refused to furnish ardent spirits to laborers. More than 40 vessels have been sent on voyages unprovided with intoxicating liquors. Thousands of families have banished it from their side-boards and closets. Academical students, lawyers, clergymen, legislators, judges, &c. have very extensively enrolled their names in support of the good cause.

Four years ago, considerate and discerning men, looking at the wide-spread evils of intemperance, and conscious of the terrible momentum with which our country was moving directly towards destruction, were almost ready to take up the fearful conclusion 'there is no hope.' Tendencies, influences, habits, private pecuniary interest, unbelief of danger, recklessness of the frightful future—every thing—seemed to

unite to make probability almost certainty that our nation must be consumed with this 'wickedness which burneth as the fire.' Now, thousands of minds are awake to the subject, and as many hands are promoting the reformation. It has broken forth in the east, west, north, and south. Distinction of party name, geographical section, interest, and religious denomination seem laid aside in acting on the subject. Books, temperance papers, tracts, sermons, and handbills, are in urgent demand, and changes for good follow the use of these means, with a promptitude and completeness truly remarkable. The sentiment expressed by a gentleman in North Carolina is manifestly the sentiment of multitudes in all parts of the land: "We have found the club of Hercules, with which, under the blessing of heaven, this destroying serpent, intemperance, is to be overcome."

In the abstract given of the report last year, vol. xxv. p. 164, it was stated that, according to the estimate of the committee, as many as 500 habitual drunkards had been reclaimed during the previous two years. In the report now presented, it is stated that more than 700 cases of such reformation have come to the knowledge of the committee during the past year; while there are doubtless hundreds of similar cases, of which they have no knowledge. This greatly increases the encouragement to labor directly for the reformation of drunkards, while this, together with the great prevailing change in the sentiments and customs of the community, in respect to the use of ardent spirits, gives a fairer prospect that such efforts will not be in vain. It may be hoped that the proportion of drunkards reclaimed will increase, so long as there are any drunkards to be reclaimed. The committee cannot estimate the number of those who have been arrested in their course, of, as they supposed, temperate drinking, and, by being induced to abstain totally, have been prevented from becoming drunkards, preserved to be good members of society.

The committee have been informed of more than 50 distilleries, which, from principle or necessity, have ceased to manufacture intoxicating liquors; and of more than 50 regiments and smaller military bodies which have resolved not to use them on days of parade.—The distribution of liquors preparatory to, and at public elections is awakening disapprobation: public sentiment is, to a considerable extent, becoming opposed to granting licenses to retail ardent spirits, and in some places few licenses have been granted, and in others none. More than 400 dealers in spirits have given up the business from principle. A decrease in the sales has been reported in some towns in almost every State in the Union, varying from one fourth, to nine tenths, and to the whole, in some places.

Promotion of the reformation.—No class of men have done more for the cause of temper-

ance than our physicians, by their writings, and by their testimony publicly and privately given on numerous occasions, they have manifested their cordial and disinterested friendship. In the face of what are believed to be their pecuniary interests, they have solemnly denounced ardent spirits as productive of disease and death.

A hospital, or retreat for inebriates, has been contemplated by the Medical Society of Connecticut, and one individual has offered to subscribe \$500 towards its erection.

The testimony of our most eminent jurists, confirmed by that of grand jurors and the wardens of our state prisons, shows the intimate connection of intemperance with crimes of almost every class, and proves that the temperance reformation, if urged on to completion, will produce a wonderful change in our criminal institutions.

Necessity for further exertions.—The reformation is but just begun, while 400 traders have renounced the sale of spirits, not less than 40,000 continue the traffic. While there are a few towns in which no intoxicating liquors is sold, there are 8,000 towns, villages and cities in which it may be freely purchased. While fifty distilleries have stopped, 10,000 continue their operations. While a few merchant ships are despatched without spirituous liquors, much remains to be done before the banner of temperance will float at the mast head of every American vessel, proclaiming to every port which it enters, that we are the reformed and temperate nation.

The committee hope that they may see the time when every one that nameth the name of Christ, will show that "fruit of the Spirit of Christ,—Temperance;" and when the church will not have a single member engaged in the traffic in ardent spirits. They subscribe fully to the sentiment that *Christians cannot manufacture, sell, or use ardent spirits, without sin*, and think that the permanence of the reformation depends on the incorporation of this doctrine into the practical belief of the visible church.

The committee wish that the state societies would appoint and support agents within their own bounds, the funds of the parent institution being entirely insufficient for the purpose. They wish that each auxiliary would urge on the work, in the use of its own resources, and that an amicable rivalry may be excited among the state societies, each determining to be first in delivering its territory from the king of vices, and in saying wit truth, of its whole population, that "they are rejoicing in the blessings of temperance."

We take this view of the subject, say the committee, because there is more to be done, than can be done by this society alone, without a million of dollars in its treasury; because our prosecution of the temperance enterprise alone, to its completion, would take more precious time than ought to be allowed to pass unimproved in the present favorable state of the public mind; and because, that in this work, honor alone is not the thing sought for, but the rescue of the nation from ruin.

Commencement of the reformation in other countries.—The Cherokees have formed a National Temperance Society, and many subordinate societies had been previously formed in different parts of the nation. Their legislature

have enacted severe laws against the introduction and use of ardent spirits. Similar laws have been enacted by the Choctaw government, and vigorously enforced. Various settlements among the Senecas and other tribes, have organized temperance societies, or adopted other measures tending to prevent the introduction and use of all intoxicating liquors.

Public attention has been turned to the same subject in England, Scotland, and Ireland, and the British provinces in North America; and measures, similar to those which have been so successful in this country, have been, to some extent, adopted.

The American Temperance Society have commenced during the year the publication of the *Journal of Humanity*, a weekly paper, devoted principally to the dissemination of knowledge respecting the extent and evils of intemperance, the best methods of promoting temperance, and the progress and result of efforts for this purpose. Other newspapers devote much room to the same object, and many other publications have been issued and circulated, which have contributed much to awaken public sentiment and directed public exertions in this cause.—The following paragraph from the report is added.

In conclusion, the committee indulge the confident expectation that this vice which has made all nations drunk with its sorceries, is to become, like many others, the vice of comparatively a few; that the reformation, so auspiciously commenced in our country, will be extended throughout the world; and that the time is to arrive, when men's minds, in the healthful and vigorous energy of temperance, shall be devoted to the pursuits which become immortals; be more easily accessible by the instructions of sound morals and of divine truth; and by those influences of the Spirit of God, which shall prepare them for the holy enjoyments of eternity.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH.

A PAMPHLET has recently been published, exhibiting the embarrassed state of this society, and pleading, in a very earnest manner, with the denomination of Christians on whom it depends, to come forward with union and zeal, and furnish the society with the means of extending its operations, and prosecuting vigorously the work in which it has embarked. Much of what the pamphlet contains is applicable to the whole Christian community of all denominations, and it is highly desirable that the spirit of it should be imbibed by every minister and every private Christian. Some extracts will be given.

The society has a permanent fund of \$3,800, and the whole receipts since its organization, nine years since, have been about \$19,000.

Some circumstances are mentioned, as having operated to prevent Episcopalians from engaging extensively and vigorously in missionary exertions, though not as having afforded an adequate excuse. The writer then proceeds on the following high scriptural ground.

We return, then, with increased conviction of its truth, to the position, that *want of a missionary spirit is the one, sole, deplorable cause of our want of success in the missionary enterprise.*

Had the missionary spirit been as rife amongst Episcopalians as amongst other Christians; or rather rising far superior to so debased and miserable a standard, had they possessed it in the perfection of its holy influence, as it burned in the bosom of the Lord Jesus, or even of his devoted apostles, it is clear to demonstration, that nothing could have repressed its various manifestations. Let the question be put, then, where are the private Christians amongst us, who are bending the whole aim and purpose of their lives, so as to earn every thing, to save every thing and to give every thing, in their power, to promote the cause of missions? Where are our men of wealth, willing each to support one, two, or three missionaries, as many might do from their very superfluities? Where are our teachers and mechanics who are ready to sell all, and follow their Master's call upon some glorious enterprise of mercy to benighted and forsaken corners of our dark world? Where are our aspirants for orders, who, in the ardor of their earliest love, have purposed to part with every endearing attraction of home and native land, and to lay out the entire scheme of their future lives for missionary toils and sacrifices? Where are our settled pastors, who are writing, preaching, and praying, week after week, with such divine and primitive ardor, as to electrify the church through all her borders with their exelling zeal? Have we any voluntary agents disposed to adjust their plans for relaxation and health, so as to promote the ends of this society? Can private, social, or public meetings for prayer, that the blessing of the great Head of the Church may descend upon our society, upon its counsels and its missionaries, once a month, or even less frequently, be found in all or many of our parishes?

The missionary spirit is a stirring spirit, emphatically a spirit of deep feeling and strenuous action. Did it exist, it could not remain inactive; and the might and majesty of its goings forth could not be concealed. We are parties concerned in the guilt of this indisputable lack of missionary zeal, and conscience compels us to make our own confession, at the same time that it urges us fearlessly to bring forward the like accusation against the church at large.

As an inducement to his brethren of the same communion to engage immediately and vigorously in the missionary work, the writer presents the following very just views of the tendency which it would have to increase the spirituality and efficiency of the clergy and laity, and to promote all the great interests of the churches.

We beg Episcopalians to consider the very great benefits which would instantly result from

heartily and zealous co-operations in the cause of missions. Already has our feeble and unfortunate missionary society, even within the exceedingly narrow limits of its present field of operation, shed abroad more of a mild conciliating influence, than any one other cause which can be named.

The diffusion of missionary zeal, also, would act like a charm in redoubling the faithfulness of the clergy, and renewing the face of every parish in our land. Far as Martyn felt that he fell short of the correct standard of ministerial devotion and zeal, yet pour into the hearts of all our ministers the spirit only of a Martyn, and you shall see how soon many desolate portions of our vineyard would bud and blossom as the rose; you shall soon hear of the unrivalled prosperity of our church. Our candidates for orders would be multiplied many fold. Speedily there would be no lack of funds to support them whilst prosecuting their studies. Our theological seminaries and diocesan missionary societies, would rapidly extend their operations, and be able to lay deep and wide the foundations of the future prosperity of the Protestant Episcopal Church throughout the United States. And, to crown the whole, a very great compass of people, through the grace of our Lord Jesus Christ, and by the might of his life-giving Spirit would be plucked as brands from the burning, and would eagerly gather around the ark of the covenant, to bear it wherever the Captain of salvation should point us to achievement or victory.

We implore the forbearance of our readers, whilst one consideration more is urged upon them, to engage actively and at once, in the missionary enterprise. "Time is short." The work which we have so long been neglecting, is unhappily, now crowded into a scanty portion of our wasted lives. We have but a very little while to prove to our Master, that we are heartily sorry and do earnestly repent for our past neglect. Shortly he will call us to account to him for unfaithfulness in our stewardship. Let the eager energy, and the enduring fortitude of true penitence inspire immediate efforts for our missionary society. None occupies so narrow a portion of the field that he can be excused for doing nothing. And many of the readers of this discussion are placed in such commanding situations, that the influence of their strenuous zeal would be felt through all our borders. The merciful Lord give every one grace faithfully to do his duty.

"The time is short." Whilst we are cavilling, objecting, hesitating, how many immortal souls are hurrying into eternity, how many, to whom our missionaries long before this should have been proclaiming salvation through Christ alone, how many, the cry of whose despairing wretchedness may perhaps harrow up the most insupportable of all regrets, in the souls of those upon whom the curse of this negligence shall hereafter fall. Fathers and brethren, the claims of a lost world are laid before your Christian sympathies; and, you are reminded of the exceeding love of Christ in coming into the world to die for these guilty perishing creatures; and you are affectionately entreated by the constraining influence of that love, to spring forward with eager alacrity, to render the Missionary Society of the Episcopal Church, in the highest possible degree, subservient to the good of souls, and the honor of the Lord Jesus Christ.

Miscellanies.

BOOKS ON MISSIONARY SUBJECTS, DESIGNED FOR THE YOUNG.

MORE books are probably written at the present, than at any former period, adapted to the capacities of individual classes of readers, and designed to produce a definite effect. Writers have the persons for whom they write, and the object which they aim to accomplish, more distinctly before them. This is particularly true in regard to writers and books for the young, even for children. There have long been books for children, and those tolerably well adapted to their capacities; but they did not pretend that their chief aim was to convey instruction, or to enlarge the mind, or form the character. It was thought that scarcely any thing of truth could be simple, or rather foolish enough for children. Unmeaning rhymes and extravagant stories were thought to be the only things which had power to interest them, and were, therefore, substituted for good and profitable matter. The object was to amuse, not to instruct. Now, however, it is ascertained that children may be interested and instructed by the gravest history, biography, and even science. The characters and actions of good men and great men, the most important events of every age, and the greatest transactions which have ever occupied men may be looked at and appreciated even by children.

Societies for the promotion of Sabbath Schools have contributed much towards preparing and putting into circulation books presenting to children suitable subjects of thought, adapted to instruct them, to interest their feelings, and form their character. What ought we not to expect from children, on whose susceptible and retentive memories, are delineated and preserved the character of Luther, Eliot, Brainerd, Swartz, Newton, Pearce, Buchanan, Martyn, Mills, Harriet Newell, Legh Richmond, Obookiah, and many others of a kindred spirit?

The character of the child is affected by the objects which are presented to his mind, and kept there to excite thought, feeling, and action. The contemplation of the character and conduct of men like those just named, eminent for their Christian public spirit, their self-denial, and their arduous labors, cannot fail to enlarge the views of children, eradicate selfishness, cause them to feel that they were not made merely to live, grow rich, be honored, and enjoy themselves, but principally *to do good*,—to feel a responsibility not only for being honest, industrious, and moral, but also *for benefitting mankind*.

On the other hand, what could be expected from men and women whose childhood was formed under the influence of juvenile books containing accounts of every kind of foolish, extravagant, and criminal adventure; delineating the characters of giants, savages, and buffoons; oftentimes exhibiting vices and crimes of the worst tendency, and such as youthful ardor and want of foresight are most likely to be ensnared into, with many attractive and deluding associations, but with little or no censure, and almost always without that prompt and uncompromising frown, which Christian meekness and purity would require.

A number of very valuable books of history, also, especially of missionary history, have been published and put into extensive circulation by the same societies. Among them are *Sketches of the Moravian Missions*, *History of the Waldenses*, *Stewart's Journal at the Sandwich Islands*, a *History of the Mission at the Sandwich Islands* by the American Sunday School Union, and another by the Union of Massachusetts, the latter in the form of conversations. Books of this description, while they form and cultivate in children a taste for reading, and afford subjects for thought, with which they will not become disgusted and wish to forget, as they grow older, will also give them much important information respecting the men and events of past ages; and may, also, by the admiration of good and public-spirited men, and the interest in benevolent enterprises, which are awakened, prevent their forming characters averse to liberality and Christian activity; and, it may be hoped, prepare many to take a more forward part than they would have done, if they had not been subject to this early training. It may be expected that the characters of the two generations, which, in childhood, were subjected to the influence of classes of books so opposite in their character, will be as unlike as the books are.

FAVORABLE MOVEMENTS AMONG THE JEWS OF THE LEVANT.

THE readers of this work will recollect an interesting account of the conversion and imprisonment of three Jews at Constantinople, inserted vol. xxiii. p. 239. One of them, in consequence of the persecutions inflicted and threatened, apostatized, with the hope of escaping torture and imprisonment; while the other two, named John and John Baptist, remaining steadfast, were retained in prison more than a year, and at length liberated through the intercession of some Armenians. vol. xxiv. pp. 70, 317.

It appears from recent correspondence of the Rev. H. D. Leeves, that in the interval between the beginning of March and the end of May, eight Jews were baptized. This excited the other Jews against them and against the Armenians who had endeavored to protect them. The eight baptized converts, after severe torture, together with two others not baptized, and also John and John Baptist, mentioned above, to whom the conversion of the others was mainly owing, were, at the instigation of the Jews, banished to Cesarea. Another convert after professing his faith in Christianity and requesting protection of the Turkish authorities, was banished with the rest, and with the two others not baptized, received baptism from the Armenians while on the way. Upon these facts Mr. Leeves remarks.

There are now at Cesarea thirteen Jewish Christians; sent forth, I trust, by the providence of God, to announce the Gospel, and kindle a zeal for the conversion of the Jews in distant parts, and in the scene of some of the early apostolical labors.

Not content with this vengeance, the Jews of Constantinople obtained of the Turks the punishment of the Armenians who had most actively befriended the converts; and five Armenian priests, and five laymen, several of whom I knew, have been banished to different parts of Asia Minor. Before his departure, John Baptist was called before the Chiasis Bassi, and Reis Effendi; was examined by them; and, it appears, witnessed a good confession. The particulars of these conferences I am promised by my Armenian friend on another occasion, when he has collected all the details. These are the circumstances to which the archbishop of Mount Sinai, in his last letter, shortly alludes, and which no doubt have produced a great sensation at Constantinople; and although the rumors which had then reached the archbishop had magnified considerably the number of the Jews who had received baptism, yet the event itself, when reduced to naked fact, is sufficiently striking; and presents, as I believe, evident marks that the hand of God is here at work. These are the first fruits of the confession and suffering of the first two converts; and I feel confident, that, under God, the matter will not rest here, but that the way is preparing for further triumphs of the Gospel among the Jews of the Levant.

Soon after the events took place which are described above, eight Jews, as is learned from

another credible source, applied for baptism to the Armenian bishop at Smyrna. The bishop, however, did not think proper to comply with the request till he had written to his superior at Constantinople for instructions how to act in the case. The result was not known at the date of the intelligence.

Respecting the state and feelings of the Jews generally in this quarter, and probably with reference to the influence of the converts, John Baptist and the other John, Mr. Jowett remarks—

It is a very striking feature of the present religious movements in the Levant, that the Jews appear to be coming forward as free inquirers after truth; and a few of them as willing preachers of the Gospel. *There is none to guide her among all the sons that she hath brought forth*—was a description of Zion in her most forlorn condition. But as soon as professedly converted Jews, such as seem to be rising up in the Levant, shall honestly undertake to preach to their countrymen, and even to their oppressors, not shrinking from the sufferings of primitive evangelists, there will be hope: it will indeed be as life from the dead.

MISCELLANEOUS INTELLIGENCE.

SWITZERLAND.

The cause of true religion—says the Rev. John Hartley, who, on his way from the Mediterranean to London, spent some time in that country—is making rapid progress in Switzerland. I was informed, that, but a few years ago, there was scarcely an individual in Geneva and other cities, who appeared to give decided attention to his eternal interests; and as for missionary exertion, it was wholly unknown; but I found a large assembly of persons who give evidence of cordial attachment to Christ and his cause on earth. There is a simplicity and godly sincerity, a humility in the character of Swiss Christianity, so far as I have observed it, which greatly delight me. Persecution unhappily has not ceased. There has recently been a most melancholy instance of it at Berne. Upwards of twenty persons have been exiled from that city for their attachment to the dictates of conscience.

GREECE.

Mr. and Mrs. King have commenced a female school in the island of Tenos, to be under the special superintendence of Mrs. K. A letter from thence, dated Sept. 21st, states, that between 30 and 40 females attended. The Gospel was read every day, and two days in a week nothing else was studied. No obstacles had been thrown in the way of the school, although Tenos is one of the most superstitious islands in the Archipelago.

American Board of Foreign Missions.

EMBARKATION OF MISSIONARIES.

Mr. Temple, with Mrs. Temple and his children, embarked at Boston, Jan. 18th, on board the brig Cherub, Capt. Loring, on his return to Malta. Mr. T. left Malta in compliance with the request of the Prudential Committee, and arrived in this country in Sept. 1829, and has spent the last year and a quarter principally in visiting auxiliaries and associations connected with the Board, and in addressing churches and congregations in behalf of foreign missions. The exertions which the Greek government are now making to establish schools extensively in that nation will render a large supply of the appropriate books necessary. To prepare such books and superintend the publication of them, will be a leading object of Mr. Temple for the present.

The Rev. George B. Whiting, and the Rev. H. G. O. Dwight, with their wives, embarked in the brig Banian, Capt. Smith, on the 21st. They go directly to Malta; and after conferring with

their brethren there, it is expected that Mr. Whiting, in company with Mr. Bird, will re-occupy the station at Beyroot; and that Mr. Dwight, in company with Mr. Smith, will make an exploring tour in Armenia and the adjacent countries.

ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS.—The *Auxiliary of Franklin County* held its 17th annual meeting at Shelburne, Oct. 14th. The usual reports were read by the Secretary and Treasurer, and the audience was addressed by the Rev. Messrs. Henry and Loomis, members of the auxiliary, and by the Rev. Dr. Proudfit, who attended as a Deputation from the Board. Rev. Daniel Crosby, *General Agent*, Gen. Asa Howland, *Secretary*; Franklin Ripley, *Esq. Treasurer*.

NEW YORK.—The *Auxiliary of the City of New York and Brooklyn* held its third annual meeting in the Murray-street Church, Jan. 6th. The reports of the Executive Committee and Treasurer were read, from the latter of which it appeared that the collections in fourteen associations, with the contributions at the monthly concert for prayer in seven churches, amounted to \$4,365. The meeting was addressed by the Rev. Dr. McDowell, of Elizabethtown, N. J., Rev. Mr. Christmas, of the city of New York, and Rev. Mr. Ely, lately from the Sandwich Islands. A subscription and collection were then made which together amounted to \$5,333.

Donations

FROM DEC. 16TH, TO JAN. 15TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Brookfield asso.</i> Ms. A. Newell, Tr.	
Charlton, Gent. 18,20; la. 15,80;	
mon. con. 11,18;	45 18
<i>Cheshire co. N. H.</i> C. H. Jaquith, Tr.	
Keene, Gent. 4,93; mon. con. 3,07;	8 00
<i>Essex co. Ms.</i> J. Adams, Tr.	
Newburyport, La. of 3d relig. so.	55 11
<i>Essex co. N. J.</i> T. Frelinghuysen, Tr.	354 00
<i>Franklin co. Ms.</i> F. Ripley, Tr.	
Hawley, Gent. and la. \$50 of the	
sum ackn. in No. for Jan.	
1829, to constitute the Rev.	
JONATHAN GROUT an Honor-	
ary Member of the Board.	
<i>Hartford co. Ct.</i> J. R. Woodbridge, Tr.	
Av. of unc. notes,	3 62
Berlin, Kensington so. Gent. 3;	
la. 19,88;	92 88
New Britain so. Gent.	38 50
East Hartford, La. sewing so.	19 00
East Windsor, Mon. con.	25 00
Glastenbury, Gent.	25 50
Hartford, Juv. mite so. 4th pay.	
for Caroline Chester, in Cey-	
lon,	12 00
N. so. Mon. con.	6 50
1st and N. so. Coll. for Pal.	
miss.	43 00
Northington, Rev. B. Kellogg,	10 00
Simsbury, Mon. con. 15,82; B.	
and P. Ely, 3; a child, 1,59;	20 41
<i>New York city and Brooklyn, W.</i>	
W. Chester, Tr.	
(Of which fr. fem. asso. in Pearl	
st. chh. 3d pay. for Anna Mon-	
teith, at Mackinaw, 30;)	1,293 88
<i>Norwich and vic. Ct.</i> F. A. Perkins, Tr.	
Bozrah, La.	10 44
Franklin, Gent. 10,80; la. 11;	21 80
Griswold, Gent. 56; la. 51,03;	107 03
Lebanon, Gent. 18,83; la. 31,86;	
la. benev. so. for Zebulon Ely,	
in Ceylon, 20; mon. con. 15;	85 71

<i>Lisbon, Newent so.</i> Gent. 5,76;	
la. 14,19; fem. char. so. 24;	43 95
<i>Hanover so.</i> Gent. 36,90; la.	
15,75; a lady, for wes. miss. 10;	62 65
<i>Montville, La.</i>	12 84
<i>North Stonington, Gent.</i> 17; la.	
17,30;	34 30
<i>Norwich, Chelsea so.</i> Gent.	
155,25; la. 103,12; mon. con.	
59,64;	318 01
1st so. La.	37 84
<i>Norwich Falls, Gent.</i> 41; la.	
24,68; mon. con. 12,47;	78 15
<i>Preston, Gent.</i> 5,75; la. 15,60;	21 35
	834 07
Ded. expenses,	10 75
<i>Oneida co. N. Y.</i> A. Thomas, Tr.	
Augusta, Mon. con. in 1st so.	
(of which to constitute the	
Rev. LEVERETT HULL an	
Honorary Member of the Board,	
50; 73,83; fem. miss. so. 19,75;	93 58
<i>Constantin, By C. C.</i>	3 00
<i>Litchfield, Norwich so. Mon.</i>	
con.	3 12
<i>Lowville, Mon. con. in presb. so.</i>	5 00
<i>Madison, S. Goodwin,</i>	5 00
<i>Trenton, L. Younglove,</i>	4 00
<i>Utica, Gent. asso. in 1st presb. so.</i>	59 29
<i>West Leyden, By Mrs. J. Dewey,</i>	1 12
<i>Rockingham co. West, N. H.</i> Rev.	
S. Harris, Tr.	
Atkinson, Assn.	7 22
<i>Sullivan co. N. H.</i> J. Breck, Tr.	
Claremont, Gent. 12; la. 8; a	
friend, 1;	21 00
<i>Croyden, Gent.</i> 9,38; la. 21,05;	30 43
<i>Goshen, Gent. and la.</i>	16 49
<i>Lempster, Gent.</i> 5,53; mon. con.	
3,31;	8 87
<i>Meriden, Gent.</i> 32,30; la. 31,38;	63 68
<i>Newport, Gent.</i> 40,07; la. 50,02;	
mon. con. 8,50;	98 59
	239 06
Ded. expenses,	12 00
<i>Tolland co. Ct.</i> J. B. Pitkin, Tr.	
North Mansfield, Gent. 21,75;	
la. 34,56; bible class, 12,41;	
sab. sch. 2; mon. con. 7,31;	78 03
Ded. loss on unc. money,	12
<i>Windham co. North, Ct.</i> E. New-	
bury, Tr.	
Pomfret, La.	36 00
	227 06
Total from the above Auxiliary Societies,	\$3,326 35
II. VARIOUS COLLECTIONS AND DONA-	
TIONS.	
<i>Almond and vic. N. Y.</i> Fem. char. so.	12 00
<i>Amherst College, Ms.</i> Mon. con.	40 37
<i>Andover, Ms.</i> Mon. con. in Theol. Instita.	
218; la. for Pal. miss. 6;	254 00
<i>Balleston, N. Y.</i> Fem. hea. sch. so. 3d	
pay, for James F. Henry, in Ceylon, and	
Just Bradley, at Mackinaw,	30 00
<i>Baltimore, Md.</i> J. Crary,	6 00
<i>Bedford, N. H.</i> Mon. con.	3 75
<i>Bedford, Ms.</i> Gent. asso. 15,18; la. asso.,	
20,75; mon. con. 26,43;	62 36
<i>Biddleford, Me.</i> Mon. con.	7 00
<i>Bolton, N. Y.</i> Fem. cent. so.	5 00
<i>Boothbay, Me.</i> Mon. con. in 1st par.	13 00
<i>Bradford, W. par. Ms.</i> Mon. con.	6 00
<i>Brookline, Ms.</i> Mon. con. for miss. to Japan,	22 60
<i>Cambridge, N. Y.</i> W. Stevenson,	20 00
<i>Canandaigua, N. Y.</i> Mon. con.	50 00
<i>Catskill, N. Y.</i> B. W. Dwight,	10 00
<i>Chambersburg, Pa.</i> S. Patterson, 2th pay.	
for Ard Hoyt, in Ceylon,	12 00
<i>Charlestown, Ms.</i> Fem. relig. char. so. in	
1st cong.	50 00
<i>Chazy, N. Y.</i> Mrs. A. Hubbell,	5 00
<i>Chester, N. H.</i> Mon. con. in presb. cong.	5 00
<i>Chillinguague, Pa.</i> Aux. miss. so.	7 33
<i>Clarendon, O.</i> Mr. Kellogg,	5 00
<i>Danstable, N. H.</i> Mon. con.	31 00

Durham, N. Y. For. miss. asso. 16,87; mon. con. 11,41;	23 28
East Hampton, N. Y. Fem. miss. so.	17 00
Fairfield, Ct. Mon. con. in 1st chh.	9 00
Fall River, Ms. Gent. asso. 23,37; la. asso. 17,03;	41 00
Fort Edward, N. Y. Mrs. W. S.; Mr. C. I;	4 50
Mrs. D. 50 c.	9 62
Goffstown, N. H. Fem. miss. so.	5 50
Genevieve, N. Y. Mon. con. in 1st presb. chh.	3 00
Griggstown, N. J. W. C. Elmendorf,	3 00
Groton, N. Y. Mon. con. for Choc. miss.	9 03
Hardwick, Ms. Mon. con.	12 00
Hillsboro', N. H. Fem. benev. so. 9th pay. for John Baras Lawton, in Ceylon,	8 41
Ipswich, Ms. Fem. miss. so.	1 00
Iredell co. N. C. A friend,	50 00
Jamaica, N. Y. E. Wickes, to constitute the Rev. ELIAS W. CRANE an Honorary Member of the Board,	75
Kingsville, O. So.	41 75
Lansingburgh, N. Y. Mon. con.	45 10
Leominster, Ms. Mon. con. in Calv. so.	14 77
Lincoln, Ms. Mon. con.	50 00
Ludlow, Vt. Mrs. M. Fletcher, 20; la. asso. 24; mon. con. 6; to constitute the Rev. FREDERIC E. CANNON an Honorary Member of the Board,	1 00
Lunenburg, Vt. Fem. char. so. for Greeks,	13 00
Lyons, N. Y. Mon. con.	10 00
Nariboro', Ms. J. S. of Rev. Mr. Bucklin's so.	25 00
Medway, W. par. Ms. Fem. char. so.	10 00
Milton, Pa. Females,	23 05
Moravia, N. Y. Contrib.	50 00
Newark, N. J. A fem. friend of missions, dec'd,	7 19
Newburyport, Ms. La. in 2d presb. chh.	17 50
New Ipswich, N. H. Mon. con.	31 00
Newport, R. I. Fem. asso.	2 00
New Salem, N. H. Mon. con.	2 00
Newton, Ms. B. Eddy,	3 50
Newton Upper Falls, Mon. con.	35 49
New York city, Mon. con. and juv. asso. in Lighthouse chh.	50 00
Norfolk, Va. Mon. con. in presb. chh.	23 50
Paulist, Vt. Jews so. for Pul. miss.	80
Penysan, N. Y. Rev. C. Eddy, a balance,	15 03
Peques and Canestoga, Pa. Aux. miss. so.	20 00
Philadelphia, Pa. Mrs. M. Carawell,	30 00
Pittsfield, Ms. La. Jews so. for Jewish chil. in India,	6 00
Riga, N. Y. So.	20 00
Rocky Hill, N. J. Dorcas so. 4th pay. for John Young, at Tokahish,	3 00
Rowley, Ms. Fem. char. so. in 1st par.	1 75
Salem, Ms. Chil. to pur. testaments for Greece,	30 00
Salem, O. Rev. L. Humphrey,	15 00
Silver Spring, Pa. Mon. con. (of which 5th pay. for James Williamson, at Hopefield, 12;)	20 00
Snow Hill, Md. A Spence, 2d pay. for Anna Maria Spence, in Ceylon,	25 00
South Berwick, Me. Mon. con.	12 00
Sugar Creek, N. C. By J. McN.	12 80
Tencksbury, Ms. Indiv.	8 00
Thetford, Vt. Mon. con. in 1st cong. chh.	13 27
Troy, N. H. Mon. con.	8 50
Waynesboro', Ga. W. Urquhart,	12 00
West Newbury, Ms. Aux. so. in 1st par.	10 00
West Springfield, Ms. La. benev. so.	47 00
Wilkesbarre, Pa. Mon. con. 22; W. C. Gildersleeve, 25;	13 00
Windsor, Vt. Mon. con. in cong. so. E. par.	50 00
Woodbridge, N. J. Miss. so.	7 00
Worcester, Ms. Fem. pray. so. in 1st chh.	
Unknown or pur. concealed, A friend on mission ground, 100; a friend for miss. purposes, 10;	110 00
Whole amount of donations acknowledged in the preceding lists, \$5,131 82.	

III. DONATIONS IN CLOTHING, &c.

Ashburnham, Ms. A box, for A. Jones, Harmony.

Siddeford, Me. A box, fr. fem. Dorcas so. for Brainerd,	17 00
Durham, N. Y. A box, for Manne mission.	
Hamp. Care. Depos. Ms. Cunningham, Tarn, hose, &c.; Norwich, cloth, fr. D. Tracy; quilts, fr. Miss Strong; Socks, fr. fem. asso.; Northampton, Sundries, fr. Dorcas so. valued at \$33; do. fr. 1st mite so. for Dwight, 2; Socks, fr. fem. asso.; 3 reams paper, fr. gent. asso.; 1 ream do. fr. Miss. Herald Agency; Amherst, S. par. a box; Peru, a box, fr. A. Friess, for S. Wisner, at Dwight; West Hampton, Socks, fr. a fem. friend.	
Ipswich, Ms. A bundle, fr. fem. miss. so.	4 63
Kingston, U. C. A box, for Rev. S. Whitney, Sandw. Isl.	
Lunenburg, Vt. A box, fr. fem. char. so. for the Greeks.	
Lyndeboro', N. H. A box, fr. D. Putnam, for D. Gage, at Emmaus.	
Medfield, Ms. A box, fr. fem. char. so. for wes. miss.	
Medway, W. par. Ms. A box, fr. fem. char. so.	
Rowley, Ms. A box, fr. fem. char. so. in 1st par. for wes. miss.	12 00
Saco, Me. A box, fr. fem. char. so. in 1st par. for Mayhew,	35 67
Stockbridge, Ms. A box, rec'd at Yoknok-chaya.	
Sullivan, A box, fr. fem. char. so.	
Unknown, A box, rec'd fr. New York, for Dr. Scudder, in Ceylon.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

EXTRACTS FROM CORRESPONDENCE.

THE extract which follows has been communicated by a friend of missions in Boston. Probably all who really esteem it a privilege to meet with their fellow Christians and pray for the prevalence of the Gospel, the conversion of men, and the speedy commencement of the universal reign of Christ; and to hear from month to month, what progress is made towards so glorious and desirable a result,—do also esteem it a privilege, and do feel under obligations to aid, to the extent of their means, in forwarding the work.

Some months since, while on a journey, I remarked to an individual, that I would not be deprived of attending the Boston monthly concert for prayer, for one dollar an evening. The thought immediately occurred to me, that I had never paid for the privilege according to my own estimation of its value. Since my return, I have as cheerfully devoted one dollar to the treasury of the Lord, as I formerly had done twenty-five cents; and so long as divine Providence shall afford me the means, I hope I shall have a heart to render unto the Lord, in this respect, according to mercies received.

Boston, 29 Dec. 1829.